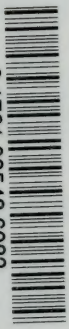


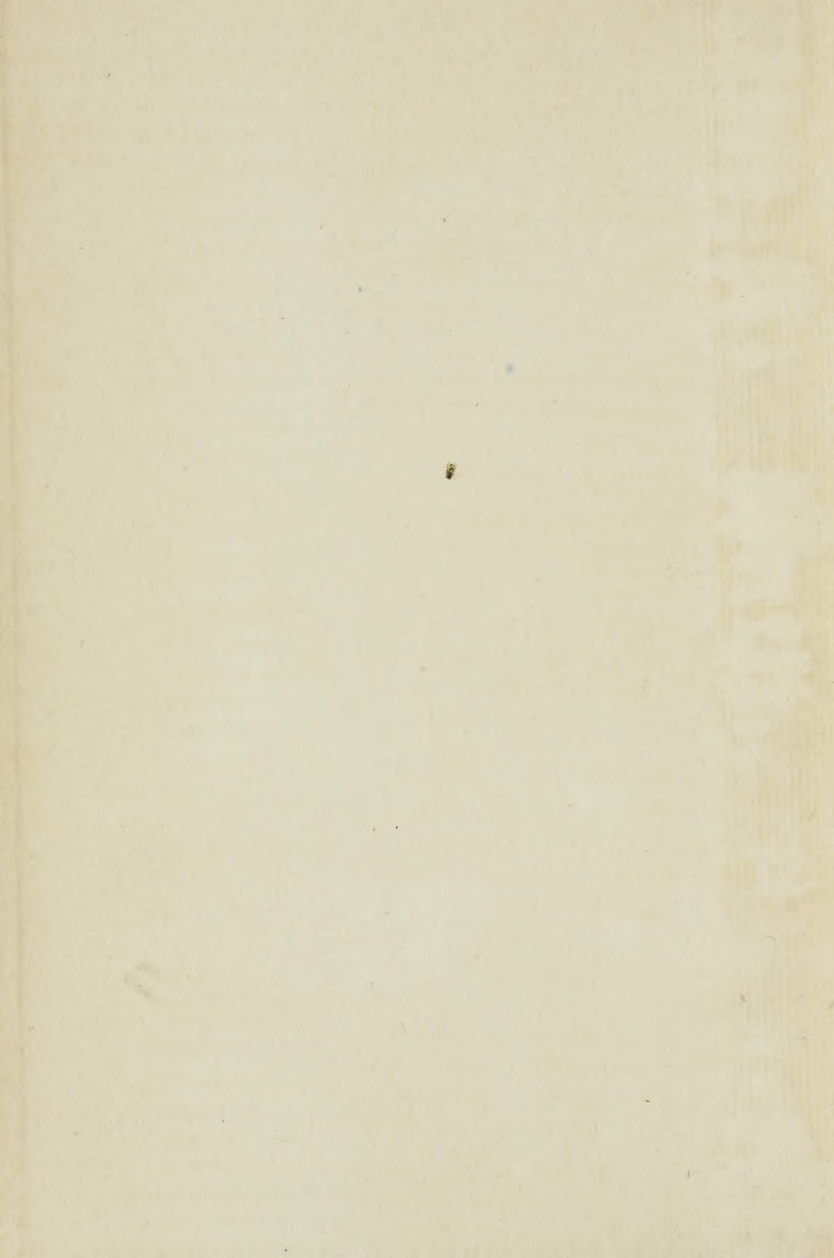
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CANADA'S SHARE WORLD TASKS



The Canadian Council
OF THE
Missionary Education Movement



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UP THE YANGTSE
The Highway to West China.

CANADA'S SHARE IN WORLD TASKS

CANADA'S SHARE IN WORLD TASKS

EDITED BY

H. C. PRIEST

SECRETARY OF THE MISSIONARY EDUCATION MOVEMENT

ISSUED BY THE

CANADIAN BAPTIST FOREIGN MISSION BOARD

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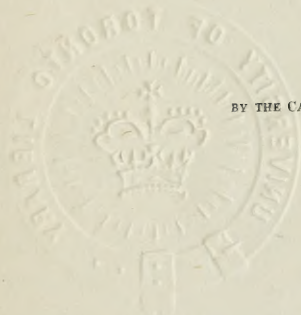


CANADA'S SHARE
IN WORLD TASKS

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PREFACE

Recent years have witnessed a remarkable growth in the spirit of co-operation and unity among the Churches of Canada. This has been due in no small measure to the larger recognition of the magnitude of the tasks the Churches face both at home and abroad, and a growing desire on the part of the Churches to adequately meet them.

The Forward Movement marked a new era in Canadian Church life. For the first time the Anglican, Baptist, Congregational, Methodist and Presbyterian Churches came together as Churches, and with a united front, from coast to coast, faced their people with an appeal based upon existing need rather than upon previous giving. The magnificent response revealed the readiness of the people to do large things for the Kingdom of God.

"Canada's Share in World Tasks" grew out of the Forward Movement. It was felt by many that as the Churches had so successfully carried through together the campaign, a study of the common tasks facing them on the foreign field and the work being done by each of the co-operating communions would be most timely and of the largest profit. It would also be a study of Foreign Missions from the national standpoint—a feature of the Forward Movement which made a very large appeal.

The book is issued by the Missionary Education Movement—the agency through which, for the past

twelve years, the Missionary Boards have co-operated in the promotion of Missionary Education. It is one of a graded series on the work of Canadian Churches abroad, the other books in the series being one for boys and girls on "Canadian Heroes of Mission Fields Overseas," and the other for leaders of Juniors, entitled "Talks on the Maple Leaf in Many Lands." The series will be a companion series to the Home Mission series issued two years ago, which included "His Dominion" and "Talks on the Land of the Maple."

The plan of the book is simple. After reviewing briefly in chapter one the scope and motives of missions, present world conditions and the missionary force of Canadian Churches, a chapter is given to each of the countries in which the Churches are at work. The present challenging situation in each of these lands is discussed, the work of the Churches reviewed and the needs set forth. The closing chapter summarizes the tasks and seeks to enforce the appeal growing out of the previous discussions.

The book is of composite authorship. The chapter on Japan was written by Rev. R. M. Millman, Anglican missionary from Japan; the chapter on China, by Rev. O. L. Kilborn, M.D., D.D., who spent his life in the Methodist Mission of West China, and who, since writing this chapter, was called to higher service; the chapter on India, by Rev. A. A. Scott, Presbyterian missionary of Central India; that on Africa by Rev. J. T. Tucker, Congregational missionary of West Central Africa, and Rev. Dr. W. T. Gunn, General Secretary of the Congregational Union of Canada; and the chapter on South

America by Rev. A. G. Baker, Baptist missionary from Bolivia. The first and closing chapters have been written by Rev. H. C. Priest, Secretary of the Missionary Education Movement, who has acted as editor of the book.

“Canada’s Share in World Tasks” is sent forth not simply as a summary of the share that our country has taken in the foreign missionary enterprise, but as a challenge, in view of the appalling need, the compelling opportunities and the large resources with which God has entrusted us, that Canada may do her full share in establishing His Dominion in the earth.

H. C. PRIEST.

Toronto, Ont., June 22nd, 1920.

FOREWORD

"Canada's Share in World Tasks" is intended to be a frank presentation of the share Canadian Churches are taking in the evangelization of the non-Christian world. Canada's commercial prosperity and promise have arrested the attention of the world, although only at the beginning of her national career. Her resources are phenomenal. She has approximately 440,000,000 acres fit for cultivation, of which less than 50,000,000 have yet been utilized. For the year 1917 the following bewildering trade returns are reported: Farm products, \$1,100,000,000; mines, \$138,500,000; timber, \$172,500,000; manufactured goods, \$1,390,000,000.

If trade has already reached such proportions, what will it be when a population of eight millions will have grown to one hundred or one hundred and fifty millions? The population is coming. The tide of immigration is steadily rising and Canada is unquestionably destined to be one of the great nations of the earth. But to nations as to individuals, great perils are incident to great prosperity. A bountiful providence, if dishonored and misused, will bring inevitable disaster.

This is Canada's opportunity. If to all her other privileges this greater were added—the consecration of wealth and life to Jesus Christ—what might not the future bring? She would inherit the promise, "They that

turn many to righteousness shall shine as the stars for ever and ever."

God is looking in all history for consecrated nations as well as consecrated men. He said to Moses, "Say to the house of Jacob, and tell the children of Israel, ye have seen what I did to the Egyptians, and how I bare you on eagle's wings and brought you to myself. Thou, therefore, if ye will obey my voice indeed and keep my Covenant, then shall ye be mine own possession from among all peoples, for all the earth is mine, and ye shall be unto me a kingdom of priests and a holy nation." Israel failed and was rejected. Would that Canada would respond to the call, keep the Covenant, and become God's "Kingdom of Priests."

It is to that end this book is written. The Missionary Education Movement has rendered good service to the Church in publishing this concise intelligent survey. This, however, is but a means to an end; the end being a conscientious estimate of our responsibilities in the light of the world's need, Canadian resources, and God's promises.

"Schubert's masterpiece contains only two movements, an allegro and an andante. There is no finale. Enough is given to reveal to lovers of music the vast scale on which the Master planned his symphony, and to kindle the longing that his brief life had been prolonged to complete it. For Franz Schubert, greatest of melodists, the Finale was Heaven." Thus does Hugh Falconer introduce and find a title for his book, "The Unfinished Symphony." Missions are an unfinished

symphony. We so far hear but fragments. Some day these fragments will blend and harmonize into the music of the New Heavens and New Earth.

The highest ideal of Canadian patriotism is that Canada should share to the largest possible degree in completing the symphony, in bringing in the fulfilment of the prayer, "Thy Kingdom Come."

R. P. MacKAY.

CHAPTER I.

FACING THE TASKS.

Through the manner in which Canada did her share in the world war, she won for herself a proud place both in world history and in the hearts of her people. Recognizing the vital character of the principles that were at issue, and impelled by loyalty to Empire and humanity, the nation took her place in the conflict. Her best blood of sons and daughters she gave unstintingly, her wealth she contributed in a measure hitherto undreamed of, while her future she mortgaged so heavily that for years to come her people will be reminded of their country's share in the war. She could not have done less and been true to herself and to her God.

The Scope of the Task.

It is of special interest to notice that the very principles that were set forth as the moral aims of the war are all included in those underlying the great Foreign Mission enterprise of the Churches. The rights of individuals and of nations, the overthrow of wrong and the enthronement of justice in the earth, the abolition of war and the establishment of world peace and world brotherhood—are not these the great ideals that are inseparably linked

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with the enthronement of Jesus Christ in the hearts and lives of men and of nations the world over?

Many of us will need to enlarge our ideas of the scope of the missionary enterprise. Its primary task, which must not be overlooked, is that of making Christ known to the millions who know Him not. The very heart of the enterprise is, and always will be, the bringing of the individual soul into living contact with Jesus. But the task of Missions is greater even than that of "evangelizing" the unreached millions, stupendous as that task is. Its ultimate aim is nothing less than the Christianizing of the world. Its task, in any land, must be thought of in its relation to the individual, to the social order, to the national life and to international relations.

Carey, as he sat on his cobbler's bench with the map of the world before him, had burned into his very soul the appeal of India's Christless multitudes, and it was in response to that appeal he went forth. It was Carey, nevertheless, who did more perhaps than any other missionary to right many of India's social wrongs. Wherever the missionary has gone he has found social conditions at variance with the Kingdom of Christ, which must be changed if the missionary task is to be accomplished—slavery in Africa, the caste system in India, the opium curse in China, industrial conditions in Japan. True Christian Missions could no more exist in those lands where the multitudes are illiterate, the sick uncared for, and the lepers destitute, without establishing schools, hospitals and asylums, than could Christ have carried out His public ministry without working His miracles of healing.

The events of recent years, moreover, have placed a new emphasis upon the necessity of Christianizing, not only the social life, but the corporate life of nations and their international relationships. They have revealed the great truth that the only way by which the world-order, for which men are looking, can be brought about is by the acceptance and application of the principles of Jesus Christ to all national and international questions.

Thus we see that the task of Missions is one, the scope of which is so far-reaching, and the issues so vital as to command not only those who are led to devote their lives to its direct service but also all who love God and humanity.

The Motives for the Task.

Apart from the scope of Missions, what are the great underlying motives that should impel us to give of ourselves to the task? Let it be said, first of all, the missionary enterprise is no modern invention. It had its birth in the heart of God. His love, of which all His activity is but the expression, is a missionary love. His only Son He sent on missionary service to a lost race. The new life, which becomes the possession of every regenerate soul, is, in so far as it is divine, in its essence, missionary. It impels those who receive it to make known the good news to others. Even had there been no "Great Commission," the Christian religion would, nevertheless, have been a missionary faith, for that is its very nature.

Illustrations of this abound from the days of the first Christian disciples, when "he first findeth his own

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brother," to the present day. A poor, ignorant, coolie woman in India finds Christ. With a great joy in her heart she walks thirty miles back into the hill country, where relatives live, that she may make known to them her newly-found Saviour. Such instances might be given from every mission field. The Church or the Christian in whose heart the missionary passion does not burn may well examine the character of the Christ life it or he claims to possess.

The missionary motive, moreover, is based in the recognition of the lordship of Jesus Christ. His command, for all time, to all His followers, is, "Go, make disciples of all nations." Loyalty to Him demands that the Church and the professed disciple make this their supreme task. What a sad commentary upon that loyalty is the fact that, nineteen hundred years after the command was uttered, notwithstanding the resources in men and money with which the Church has been entrusted, and the mighty spiritual powers which it is given to her to release, one-half of the entire world is yet destitute of any knowledge of Christ!

Another ground in which the motive to this task roots itself is the imperative necessity of the missionary enterprise to the life of the Church herself. It is through her missionary activity, at home and abroad, that the Church expresses her life: it is through this activity she maintains and perpetuates that life. The story of the ages bears striking testimony to the fact that only as the altar fires of missionary devotion and enthusiasm have been kept brightly burning, has the Church manifested the presence of her Lord. Periods of missionary

expansion have always been marked by spiritual awakenings and enlargement in the Home Church.

Present World Conditions Emphasizing the Task.

In addition to the foregoing, there are certain present world conditions which emphasize, in a striking way, the importance and the urgency of the task. Only a few of these can be referred to. Others will readily suggest themselves to the thoughtful reader.

Prevailing Unrest. There is first of all the condition of world unrest which has followed the war. The following chapters will tell something of the unrest that marks the various countries under review. Not in these countries alone, however, but in practically all lands is this condition, in greater or lesser degree, to be found. Unrest—political, social and industrial—mark Christian and non-Christian lands alike, until one asks in bewilderment for the solution.

Passion for Democracy. With this unrest there has come what may well be termed a passion for democracy. Old orders are changing, giving place to new. In Japan for the first time a "Commoner" occupies the position of Prime Minister. India, in response to the demands of her people, has been given an advanced measure of Home Government. China is in the throes of political disorder. A strong race-consciousness has developed among the negroes of Africa. All this has a very decided message for the Christian Church; for the teachings of Jesus alone contain the principles on which

true democracy can be built, and in Him alone is the power "to make democracy safe for the world." Herein lies an urgent challenge to Christian Missions. Never did the world more need Christ and His message.

New Spirit of Internationalism. A new spirit of internationalism marks the world to-day. Men and nations have been forced to recognize that no nation, any more than an individual, can live to itself, but that all are bound up in the bundle of world-life. Many causes have combined to bring this about. Modern methods of transportation, by which distance is annihilated and nations removed by half the circumference of the globe are made neighbors; the telegraph and modern newspapers, giving to each nation the story of world events almost as soon as they happen; the tremendous advance of industry and commerce with interchange of goods and the creation of world markets—all these have helped to break down national exclusiveness and to inter-relate nations in a way undreamed of in the past. The war has not only accentuated this process but it has revealed, as nothing in the past has ever done, the interdependence of peoples and of nations. "The same world agony which has shown mankind more clearly than ever the forces of evil that lie hidden in humanity has ended with a vision opening up before a wistful humanity of a community of nations working for a common end, inspired by a common life."

"In the presence of this rising internationalism the significance of Missions becomes magnified almost beyond the power of words to describe. The very existence of

the foreign missionary movement is a living witness to the solidarity of the human race. Its objective is the realization of the Kingdom of God, embracing all peoples. Its passion to save and uplift goes out to man as man, not primarily to men as Chinese, Hindu or African." An enlarged opportunity and an equally enlarged responsibility faces the Christian Church, for only as this new internationalism is Christian in spirit and in all its points of contact will it make for world welfare.

Increased Exchange and Rising Costs. Another situation, which must not be overlooked and which has affected seriously missionary work, has been the disturbance in the money markets of the world. The largely increased rates of travel, as well as the cost of material and labor in building, together with the lower purchasing power of the Canadian dollar, have called for a largely increased revenue even to maintain present existing work.

In pre-war days, the silver dollar of China was worth about fifty cents. To-day it is worth over one hundred. Before the war, one hundred dollars of Canadian money would purchase about three hundred and ten Indian rupees. To-day, only about two hundred rupees can be secured for that amount. As missionaries and mission work must be paid in the standard coin of the country, it can be readily seen that a very largely increased revenue is required by the Boards simply to maintain the present staff and carry on existing activities.

Changes in Non-Christian Religions. Another condition demanding our consideration is the changes

taking place in the various non-Christian religions. In many lands men are losing faith in their gods. The temples are being deserted. Agnosticism and materialism abound. Old religious systems are breaking or being changed to meet new conditions. The going overseas of upwards of a million of India's sons, as participants in the war, has had its effect on caste—the bulwark of Hinduism. We have witnessed the unique spectacle of Mohammedan against Mohammedan in the world struggle. These conditions create for the Christian Church a new opportunity which carries with it a challenge that must be met.

The New Status of Women in Non-Christian Lands. There are few situations in the non-Christian world to-day which carry larger promise or call for more serious thought than the new status that is being given to woman, particularly in those lands where she either has been kept in seclusion or been treated as the inferior. It is true the vast majority of the women of the Orient are as yet untouched by these changes, and that in Japan the position of women in industrial life is one of the great social problems of that land.

When, however, we read that at the last meeting of the Indian National Congress at Delhi, at which the main question under review was the new political reform measures for India, several hundred women were present and took an active part in the discussion, we feel that a new day in the Orient is at least beginning to dawn.

A review of the world situation cannot but impress one with the fact that the great problems which stagger

men are at heart *religious*. Their only final solution is to be found in Jesus Christ. He and He alone is the hope of the individual, of the nation and of the world. One of the great revelations of the war is the utter futility of all else save Him. The world waits for the Church to carry out the commission given her by her risen Lord, "Go, disciple all nations."

Enlarged Opportunities and New Attitudes.

Most inspiring reports come from the mission fields of the enlarged opportunities facing the missionaries, the increasingly friendly attitude of the people, and the response being given to the Gospel appeal. Surveys being made in Japan emphasize the openness of that land to the message of Christianity.

In China, missionaries are no longer opposed but are invited to open work in many centres, the invitation often coming from leading citizens and officials. The past year has witnessed a remarkable revival in the northern provinces. In India, Protestant Missions continue to baptize converts at the rate of 10,000 a month, and that is only a tenth of the number that could be received were the missionary force large enough to shepherd them. During the past year, 1919, the Canadian Baptist Mission in India received by baptism 1,205 converts, and the promise for 1920 is even greater, 800 having been baptized in the first quarter. Truly the harvest is great, but alas, the laborers are too few.

Canada's Share in the Task.

In this enterprise what part has Canada taken? What share of the task have our Canadian Churches assumed? In these discussions it must be remembered we are reviewing simply the work of the five Canadian Churches, which have their own organized Mission Boards operating in the foreign field. Other Canadian Churches are also at work, as the Evangelical, the Lutheran, the Disciple and the Christian, but through the Mission Boards of the Churches with which they are associated in the United States. Canada is also represented in mission lands by many of her sons and daughters who serve under other Boards and Societies, and by other agencies, as the Young Men's Christian Association and the Young Women's Christian Association. Our discussion, however, deals simply with the work of Canadian Mission Boards. The following summary gives the number on the staff of the Missions of the various Churches in June, 1920.

Anglican. The Missionary Society of the Church of England in Canada is working in Japan, China and North India. The Society also supports a missionary in South America, through the South American Missionary Association; a medical missionary and his wife in Palestine, through the Jerusalem and the East Mission Fund; and a missionary in Egypt, through the Church Missionary Society. The total staff, including the wives of the missionaries, numbers sixty-two, of whom twenty-eight are lady missionaries.

Baptist. The work of Canadian Baptists is in South India, among the Telugus; and in Bolivia, South America. In these two mission fields they have a force, including the wives of missionaries, of 103, of whom forty-five are single lady missionaries.

Congregational. The field of Canadian Congregationalists is in West Central Africa, where work is carried on in conjunction with that of the Congregationalists of the United States. Their force, including the wives of the missionaries, numbers nineteen, of whom seven are lady missionaries.

Methodist. Canadian Methodists have concentrated their work in Japan and West China, where their force of 279 missionaries, including wives and 86 lady missionaries, is seeking to meet the needs of their large fields.

Presbyterian. The Canadian Presbyterian Church has work in Honan, South China, Korea, Formosa, India, British Guiana and Trinidad. For many years work was carried on in the New Hebrides, but in 1912 this work was handed over to the Australian Church. The missionary force, including wives, numbers 305, of whom 106 are lady missionaries.

The following chapters show how the force of each of the Churches is striving to accomplish the task in the territory for which it has assumed responsibility.

In view of the world need, the present urgency of the situation, and the resources of our Canadian Churches, is the share as summarized above, adequate? May we regard it as Canada's full share in the world tasks?

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The Forward Movement marked an epoch in Church life in Canada. For the first time, the five Churches co-operated as Churches in a nation-wide movement, the object of which was to face the entire membership with the challenging task that was theirs, and, on the financial side, to ask a response, not on the basis of previous giving, but on that of actual need. The magnificent response aggregating, up to May 25th, 1920, nearly \$14,500,000—the Anglican contributions totalling \$3,400,000; the Baptist, \$1,076,000; the Congregational, \$134,000; the Methodist, \$4,791,318; and the Presbyterian, \$5,042,303—revealed not only a new and hitherto unthought of capacity for giving, but a readiness on the part of the Churches to meet the need when presented on an adequate scale.

In this connection, it must not be overlooked that the amount of money in the hands of Canadian people has increased marvellously during the last few years. Notwithstanding the fact that our Canadian people invested in War Loans \$2,000,000,000, the total deposits in chartered banks, loan companies, government and post-office savings banks on May 31st, 1919, amounted to \$1,764,700,000, an increase of approximately \$200,000,000 in one year.

Moreover, new standards of giving and of service were established by the war. Shall these now be lowered? Shall they not rather be carried over into the larger sphere of conflict? May it not be that God has been revealing to His Church, through the war, that the resources of heroic devotion, of sacrificial giving and of life dedication, essential to world evangelization, are

possessed by her in such magnificent measure? It is hers by the power of His Spirit to call them forth.

That Canada may bear her full share of the world tasks, however, the call is for more than money and missionaries, essential as these are to the enterprise. The call is for the dedication of self and service, on the part of all the members of our Churches, for the carrying out of the programme of Jesus. Personal responsibility cannot be discharged solely by the giving of money, nor personal service by proxy. The task is spiritual, and can be accomplished only when the mighty spiritual forces, the key to which God has placed in the hands of His people, are released.

“The people that know their God shall be strong and do exploits.”

CHAPTER II.

THE OPEN DOOR IN MODERN JAPAN.

Japan's Three Challenges to Christianity.

The Challenge of a Land Where Christ Was Unknown. The first direct challenge from Japan to the Christian Church came in 1547, when two Japanese fugitives were carried by a Portuguese ship to Malacca and brought face to face with the great Jesuit Father, Francis Xavier. Here were two foreigners from a far-away land, whose very ignorance of the Christian faith challenged the Church of the sixteenth century to a work of evangelization. The challenge was accepted and two years later Xavier, with these two fugitives who had become Christians, and two other companions, landed on the southern shore of Kiushiu. That these early missionaries planted the cross firmly in Japan is clearly shown by the steadfastness and courage of the Japanese Christians through many years of indescribable persecution. This persecution reached its climax under the Shogun Ieyasu, who decided, in 1614, to crush the "mischievous" religion once and for all. In this, however, he failed for, when the Roman Catholic missionaries went to Japan in 1858, they found many who had clung in secret to the faith handed down from parents to children.

The Challenge of an Opening Door. A second challenge was sounded in the middle of the 19th century when, after 250 years of seclusion, a series of important events led to the opening up of Japan to foreign trade, and with this to every Western influence both bad and good. Here was an opening door, the rusty hinges of which yielded only gradually, and during 1859 six Protestant missionaries entered—Liggins, Williams, Hepburn, Brown, Simmons and Verbeck.

The Challenge of a Modern Opportunity. And now, in this our day, a third challenge rings forth. Just as wonderful as the birth of modern Japan during the last half-century is the re-birth of the nation during the years of the Great War. Future history alone can tell how far-reaching will be the transformation which is now taking place, but no man requires second sight to perceive revolutionary changes both in actual conditions and in the thought life of the people. An event of the largest significance occurred in the autumn of 1918, when the Terauchi cabinet went out of power and Mr. Kei Hara became Prime Minister. Up to this time the Japanese Premier had always been chosen from the military bureaucracy, but democratic feeling was becoming so strong that the Emperor wisely broke away from the bonds of precedent and appointed a "Commoner." Mr. Hara is of noble descent, but in declared policy is a plebeian.

The voice of democracy is no longer silent. It calls for universal suffrage, the overthrow of bureaucratic autocracy, abolition of class distinction, revision of the revenue system, public recognition of labor unions and

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reform of the colonial administration. The growth of liberalism in Japan, the rapid development of industrialism, phenomenal changes in the social and religious life of the Japanese people are, in themselves, a condition of affairs which sounds a challenge to the Christian forces both within and without the Empire.

Common Criticisms of Japan.

It should be unnecessary to plead that we view our great Eastern Ally with an open mind, and that, when we play the part of critic, at least be careful that our criticism is just. We should be slow to credit the story of every globe-trotter who thinks he knows it all because he has spent a few days in Tokyo, and has travelled by night express from Yokohama to Kobe. Above all, we have to beware of the sensational newspaper yarn, and the propaganda of the "yellow" journals through which an incalculable amount of harm is being done. Comparatively trivial incidents are seized upon by the ever eager correspondent who wants a "scoop," are exaggerated and amplified until it looks as if Japan were anxious to go to war with America, and as if America were doing everything in her power to provoke and thwart the Japanese. We should recognize not only the sins and failures of Japan, but also her many virtues and her prodigious achievements.

The Japanese as a people are clever and capable, loyal and patriotic. They have a healthy respect for law and order, a keen interest in learning, and have provided an educational programme which meets the requirements of

the whole people. The nation is powerful and progressive and in trade and commerce has succeeded where other nations of the East have failed. In modern times, by a bloodless revolution, constitutional government has become an assured fact, with the Emperor still loyally enthroned—"a symbol of Japanese unity of blood and purpose." What other nation, in so short an era, has accomplished so much!

Adverse criticism, at the present time, occupies itself mainly with two questions, Japan's attitude toward China and her treatment of the Koreans.

Attitude toward China. In her policy towards China, Japan has been as grasping and selfish as other nations in their foreign policy. If non-Christian Japan has blundered, we must admit that Christian nations also have blundered. Richard Washburn Child, an American of international reputation, comparing Japan's relation to China with that of the United States to Mexico, says: "We fear and resent the footholds and propaganda obtained by foreign nations in Mexico; the menace of incursions upon China by foreign nations has been a much more vital and menacing problem to Japan. We have put soldiers into Mexico as a police measure; Japan has been forced to do this in China and may do it again. Our capitalists have bought concessions in Mexico to obtain resources not vital to our national life; Japan's capitalists have sought concessions in China for resources which are vital to her, but which the disorganized Chinese and their failure to know how to co-operate in large undertakings have allowed to remain undeveloped. We are perplexed by Mexico and have taken sides here and

there, and we have vacillated and made grave mistakes, sometimes of weakness and sometimes of severity. Japan has had the same experience with China. Bad and corrupt and violent Americans have been in Mexico intriguing and bringing discredit upon us; and our Government cannot control them. One of the principal sources of worry to Japan, as two foreign ministers of Japan have told me, are the bad, corrupt and renegade Japanese who are in China and beyond the control of the Japanese Government." In fairness, it should be stated that this defense does not recognize the fact that the United States has never forced upon the Mexicans such conditions as those of the twenty-one articles submitted to China by Japan in 1917. The writer goes on to point out that, whether we like the Japanese or not, we must recognize that Japan is the "leader civilization" of the East, the one nation with a stable government, and on account of this and her geographical position, combined with her sea power, she is the key to the Eastern question.

If this be so, and who can deny it, we are met at once with the challenge that we do our utmost to make Japan Christian, that we double, and if necessary, treble, our Christian forces in order that this dominant nation, one of the Five Great Powers, be dominated by Christian thought that thus she may understand that international problems can be settled satisfactorily only on the basis of justice and righteousness.

Japan can understand this truth better now than before the War. Her Army and her Universities had been modelled after the German system. No wonder that she trusted in military power and believed the doctrine that

“might is right.” Ex-Minister Ozaki has said: “I wish that you, young men of Japan, as well as all foreigners, would fairly understand the fact that Japan was originally a democratic nation. Everything that makes her appear despotic or militaristic is transplanted from Germany.” With the defeat of Germany and the scrapping of that great military machine, the masses in Japan are coming to know, what the educated Christians have known for a long time, that the power of moral and spiritual forces is mightier than cannon, gas and fire, and that the soul of a people cannot be conquered by material devices. This attitude of mind forms a fertile soil for the sowing of the gospel seed.

Japan's Treatment of Korea. The other line of criticism is Japan's treatment of Korea. A brief statement of the facts and a candid recognition of the blame which Japan must assume is not out of place here, and will help us to understand the present condition of missionary work in Korea.

Japan's aggressive Korean policy, which she had followed since 1904, culminated in 1910 in her annexing the peninsula. The treaty, signed by Korean officials, called for Korea to become an integral part of the Japanese Empire, and provided, as the Koreans imagined, for an equality of rights. The Japanese Government began an active policy of assimilation rather than one of amalgamation. It looks as if Japan has been exploiting the country for her own sake rather than developing it for the sake of the Koreans.

It must be admitted that since the coming of the Japanese much advance has been made. Railroads have

been laid, bridges constructed, large banks and other important buildings erected, roads built and the resources of the country developed as they never had been by the easy-going Koreans. The gold mine at Unzan and the railroad bridge over the River Kan are examples of what Japanese enterprise can accomplish. Japan has begun also to re-forest the denuded Korean hills—a wonderful piece of work.

At the same time, the Japanese Government has been blind to the rights of a subject race, and the Koreans, with their intense patriotism and natural love of independence, have resented many things done by their military masters. The discontent culminated on March 1st, 1919, when thirty-three prominent Koreans, without firearms or any display of force, assembled in Meigetsu Ro of the capital and informed the Governor of their movement for independence. There being as yet no Bill of Rights or Habeas Corpus in Korea, these men were left to languish in jail, without proper trial, for many long months.

It is impossible here to examine in detail the many causes which led up to this declaration and the repeated demonstrations which rapidly followed in all the principal towns of the peninsula. A few things however are quite clear. The Japanese rule was distinctly military. The sword was carried, not only by the police and gendarmes, but by school teachers as well. Detectives were everywhere and this prevailing system of espionage was especially galling to the simple-minded Koreans. Think of a Christian meeting being visited by a policeman with so little knowledge and imagination that he

concluded the singing of "Onward, Christian Soldiers" was a seditious act inciting the Koreans against Japan!

In the sphere of education, the Koreans had no chance to develop fully their scholarly instincts, and in the affairs of State they could not rise to exalted official rank. The farmers complained that their land had been forcibly bought up at too low a figure. In short, aggressive measures were instituted, and the Japanese Government attempted, with undue haste, to Japanize the Koreans in language, customs and thought. Even the licensed prostitution system of Japan has been established through the peninsula.

The police in Korea put down the demonstrations referred to with the utmost severity. The hospitals were filled with the wounded and the jails with suspected criminals. Scores of churches, some empty, others with Koreans inside, were burned to the ground, among them the beautiful church at Syenchun, which would seat one thousand people.

Naturally the police and other officials sought to magnify the lawlessness of the Koreans and to put the onus of blame upon the foreign missionaries. The missionaries, however, have been completely exonerated. Their attitude is well expressed by one of themselves, who says: "We are not Government makers, or Government breakers, but are loyal to the *de facto* Government under which we live." Rev. K. Ishizaka, of the Japan Methodist Church, concludes his report of the atrocities with the words: "How should we who are Japanese and who are Christians regard these Koreans? Had the Japanese

rulers and people known the love of God and the love of Christ this trouble would never have happened."

A cablegram from the Christian leaders in New York, both American and Japanese, opened the eyes of the Japanese Government to the attitude of foreign nations, and a reply message from Premier Hara gave definite promise that the oppression would cease and the necessary reforms be enacted. This was followed by the appointment of Admiral Saito as Governor in Korea. Now the world is waiting to see what will be done next. This fact, however, should be emphasized, the stronger the case is made against Japanese militarism, the stronger is the plea for the increase of our missionary forces.

Development of Modern Japan Deepens Need of Christ.

Industrial Expansion. A marvellous industrial expansion has taken place in Japan since she became a modern nation, and particularly since the great European War opened up new world-markets for Japanese manufactures. In thirty-five years the population of Tokyo has increased from 835,000 to 3,000,000, and Osaka, in the same time has grown by a round million. The increase in the industrial suburbs of the capital for the past decade has been 425 per cent. In two years, the factories of Tokyo have doubled in number, till now one person in every ten in that city is a factory employee. In smoky Osaka the industrial growth is still more startling. The same story is true to a greater or less extent of every city and large town in Japan. The nation is deserting the paddy-field for the workshop. Factories are multiplying so rapidly that the majority of them are poorly



The Cotton Factory of To-day.



When Weaving was done in the Home.

built and badly ventilated. The employers' only thought is how to make large profits; and the employees labor at least half as long again as their confreres in the Western world.

Condition of Workers. If the factories are unhealthy, the so-called homes of the working-men are generally much worse. In the slums of Tokyo a whole family will inhabit one room nine feet square. These slums are hotbeds of disease and vice. "We have long gloried in the number of individuals we have lifted out of the slums; the problem that confronts us to-day is the slum itself." In the factories, over fifty per cent. of the workers are girls and women. It is estimated that every year the ranks of the city's industrial classes are swelled by the addition of 200,000 new girls from the rural districts. These girls are launched into the environment just described, and it follows, as a matter of course, that several thousands fall victims to sin and disease. About 80,000 go back to their homes annually, ill and unfit for work; and at least half of these have already contracted, or are threatened with, tuberculosis which is the plague of Japan, killing more people annually than were slain in the Russo-Japanese war. Thus thousands of lives are being sacrificed to provide the sinews of trade and commerce.

Wealth and Exports. During the War, Japan became a "creditor" nation. She redeemed her foreign loans and advanced her Allies \$650,000,000. Her exports are now in excess of her imports. The export of silk, principally "raw" silk, in 1918, reached the total of \$265,000,000. Cotton tissues

to the value of \$125,000,000 are exported annually. Ores and metals total \$55,000,000; clocks and scientific instruments another \$55,000,000. From 1913 to 1917, her exports jumped from \$300,000,000 to \$800,000,000, and the following year \$180,000,000 more was added. These figures will soon be ancient history if Japan continues to advance commercially as she has been doing. She already has a merchant marine of 700 steamers; and is building ships for other nations. The United States ordered twenty ships, from 5,000 to 12,600 tons each, to be delivered inside of eight months, and Japan is filling the order.

The Church's Opportunity. Japan's industrial progress is marked also by her millions of workers beginning to realize their right to share in the profits and to demand better conditions of labor, shorter hours and higher wages. Now is the time for the Church to show her sympathy with and to win the confidence of the working classes. This she can do by engaging in social service, both through individual effort and through such agencies as Institutional Churches, Y.M.C.A., W.C.T.U., Men's Clubs, and Working-Girls' Homes. It must be shown that the gospel is for the workers. Examples are not rare where the first fruits in a town have been men or women of this class. Missionaries engaged in social service work now find a wide-open door. Many factory managers are anxious that the condition of their employees be improved, although the majority of non-Christian employers are unwilling to sacrifice profits to attain this end.

The following extract from "The Cross at the Front" may be applied very fittingly to Japan: "Does the Church love? When a mother loves, even though she be a queen, she becomes interested in soap and water, sheets and blankets, boots and clothing and many other mundane things. And when the Church loves she will have something to say about rents and wages, houses and work-shops, food and clothing, gardens and drains, medicine, and many other mundane things. Where is the Church's mother-love?"

There is a call for the men of our Canadian Churches, who may be possessed of large means, to do big things in the Mission field, in the way of establishing and supporting sanatoria, leper homes, asylums for the insane, and, in Korea and Formosa, hospitals. The White Cross Society of Japan is carrying on a noble campaign against tuberculosis, and deserves our hearty support. In the Province of Nagano, where both Anglicans and Methodists from Canada are working, we have the finest location in the Empire for sanatoria. Who is willing to dedicate his wealth to suffering humanity for Christ's sake?

Educational Advance. Some brief indication must be given here of the rapid development of educational institutions in Japan. Japan is keener to-day than ever before on the subject of education. The Government has lately launched a new and large programme of extension and improvement, a programme that calls for more schools and better schools, especially of the advanced type. A new educational standard has been set up. The second-rate Mission school may have to go to the wall, while it

will require much money to place the first-rate Mission school in a position to compete successfully with the Government Institutions. Owing to the founding of new colleges, the number of students of college grade will increase annually. The Missions in Japan, therefore, are appealing for men and women specially qualified to work among students. Any missionary can have his classes for students well attended. Not every missionary, however, can lead these students out of their blank atheism or agnosticism into a life of faith and Christian service. This need is strikingly evidenced by a religious census of 30,000 college students in Tokyo, which revealed the startling fact that 27,000 were without any religion. "The Japanese college is a new driving point for Mission work." A Christian University for women has already been established and extensive plans have been made to provide a similar institution for men.

Status of Women. The present status of women in Japan constitutes still another appeal. Education and Christianity alone can elevate woman to her proper place as man's companion. We look for the time to come soon in Japan when the wife will walk, not behind her husband, but by his side both literally and figuratively. The following quotation from a letter will illustrate the standpoint of the ordinary man of Japan on this question. The writer of the letter is a man of scholarly attainment and fine character. After describing how his relatives had chosen his future wife for him and the details of the marriage ceremony, he goes on to say, in excellent English: "She is young and lacks experience,

it is true, but she is a gentle and quiet creature, not without brains, for she understands cooking and sewing and has a head for mathematics and a taste for reading. Above all she is obedient, which is considered the foremost of all womanly virtues in our country. I am glad to tell you that I am beginning to like her. . . . I was in a state of suspension till I found that she was not unworthy of my love." One day a man called with the request that the missionary give his wife some Christianity to make her more tractable. When the missionary suggested teaching them both together, he replied, "Oh, no, I don't need it, but my wife does."

Extent of Christian Influence Upon Japan.

Coming now to consider the extent to which Christianity has influenced the nation, we find that an ever-expanding and ever-deepening effect is being made on the thought and habits of the Japanese by the Christian religion. Statistics can never show just how much Christianity has accomplished. We must not be oversanguine however. Less than one per cent. of the people are Christian either in profession or belief, and probably 40,000,000 have not yet heard the gospel. Christianity is still something apart from the national life. The political leaders and the rulers of the people are not Christian, and the influence of the Christian religion upon them is quite indirect. Japan has imitated the West, but she has copied only the external. She has gotten the shell but missed the kernel. Her civilization has been fittingly compared to a bunch of cut flowers. The root is lacking. The root of British civilization is found in

the Bible and in the law of righteousness therein set forth. The Christ of the Bible Japan has not yet accepted.

The old enemies of Christianity are still there, intemperance, legalized vice, and prejudice. The drinking habit is nation-wide and is unrestricted by law. All kinds of native and foreign liquors are consumed. In the Japanese Empire more than 50,000 girls are held in moral slavery. Parents will sell their daughters to pay their debts. When a man can afford it, as some one has said, he is no more ashamed of owning a concubine than an automobile. Prejudice in regard to the Christian religion in Japan dies hard. The customs of centuries are so deeply ingrained in the life of the people as to make it difficult for them, even when convinced in their hearts of the truth of Christianity, to openly acknowledge and follow Christ. A man came to a Japanese preacher, after an evangelistic meeting in which he had decided to become a Christian, and said: "My wife is against me, my children are down on me, my friends are all up in arms. Please do not send me any more Christian papers, or call at the house. Leave me alone, my home trouble is more than I can stand." This indicates a condition which prevails throughout Japan, especially in the rural parts.

We have already seen something of the important work to be done amongst students of all grades, from kindergarten to university; the yet more difficult task of evangelizing the people in the villages must now be faced by the great majority of missionaries of both sexes. This work has only begun. In season and out of season, by every approved method, be it under a roof or by the

roadside, through church services or individual teaching, by appeal both through the eye and through the ear, by example, by word of mouth and by the printed page we must make Christ known and carry the message of His love across the rice-fields and mulberry plantations of Japan.

Development of Missionary Work in Japan.

The sixty years of modern missionary work in Japan may be divided by decades. The first decade, from 1859 to 1869, was a period of storm and stress. The Government and the people were hostile. Acts of violence were frequent and the missionaries in the field could do little more than study the language, teach English and prepare for future work.

The second decade, 1869-1879, was a period of toleration and friendliness on the part of the Japanese Government. The third decade, 1879-1889, witnessed a large and definite advance in missionary work. The Buddhists sought by active opposition and by the circulation of Western rationalistic literature to stay this advance. The result, however, was the uniting of the Christian forces, and a revival, marked by the deepened spiritual life of the Christians and their increase in numbers from 2,700 to nearly 30,000.

From 1889 to 1899 came a reaction. The forces of Buddhism, materialism, and an intense nationalistic spirit, fostered under the veil of Shintoism, succeeded in staying the progress of the preceding period. The two decades of the present century, however, have been marked by a gradual and regular missionary advance.

The popular awakening in Japan, occasioned by the war, has brought about a situation very similar to that marking the third decade. The door of opportunity is open wide, challenging the home Churches to larger and more adequate effort for the Christianizing of Japan. At the present time forty different missions and agencies are at work in the Empire. According to the statistics for 1918, the Protestant Communicant membership in Japan, including Formosa, totals 140,000, and in Korea, upwards of 210,000. The Foreign Missionary force in Japan, including Formosa, numbers 1,130, and in Korea 430. Of this total of 1,560 Missionaries in the Empire, 158 are representatives of the Canadian Boards.

The Work of the Canadian Churches.

Three of the Canadian Churches have important work in the Japanese Empire—the Anglican and Methodist in Japan, and the Presbyterian in Korea and Formosa.

Methodist Work. The first Canadian Church to enter the Japan field was the Methodist, which began work in 1873 by sending out two experienced ministers, Rev. Geo. Cochran, D.D., and Rev. Davidson Macdonald, M.D. These noble pioneers selected the strategic cities of Tokyo and Shidzuoka, and there initiated an aggressive work of evangelization. For the past thirty years, the centre of the work in Tokyo has been the Central Tabernacle, the corner stone of which was laid by Dr. Eby in 1890. No new preaching place has been opened by the Mission in Tokyo for the past quarter of a century. This is one reason why a substantial forward



STUDENTS OF THE KWANSEI GAKUIN, KOBE
Assembled to Listen to an Address by Baron Morimura (Seated in Centre of Group)

movement in the Capital has been planned, and the call is being made for men and money to prosecute the work. The only medical missionary sent to Japan was Dr. Macdonald, whose medical skill and kindly helpfulness proved a tower of strength to his fellow-workers, and a blessing to missionaries in general. As the Mission staff grew in numbers, the evangelistic work was extended to other provincial capitals, each place becoming a centre of gospel light for the whole adjoining district.

The educational work of the Methodist Church dates back some thirty-five years, when a Theological School was established in Tokyo. Twelve years later a Middle School was organized, which soon had a large enrolment, but, owing to new Government regulations, which forbade the teaching of religion in all Government-recognized institutions, the school was closed. To understand something of the present condition of educational work and the large contribution of the Methodist Church to this department of Missionary activity, we have but to refer to Kobe, with its triple plant, the "Kwansei Gakuin," which comprises Middle School, College, and Theological Seminary, and provides education for over 1,500 Japanese students. For this extensive work the Canadian Methodist Church and Methodist Episcopal Church South are jointly responsible. The Canadian Mission has done a valuable service also by establishing, in 1913, the Canadian Academy, for the purpose of educating the children of Methodist missionaries. It was not long until other Missions began to appreciate the school, and the attendance grew until, in 1918, there

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were five times as many scholars from outside the Methodist Mission as from within it.

The Woman's Missionary Society of the Methodist Church is closely related to the Mission work in Japan. The needs of this field led to an appeal being sent home to Canada for unmarried lady missionaries. It was this appeal that led to the formal organization of the Woman's Missionary Society at Hamilton, in 1881. The next year, the first missionary, Miss Cartwell, was sent to Tokyo. After due consideration, it was decided to establish a high-class school for girls, and to charge fees to help defray expenses. This policy proved successful and the Azabu School became the model for several others, those at Shidzuoka and Kofu being opened during the first decade of the women's work. This first school was a fitting inauguration of the active part now taken by the Methodist women in the education and elevation of their Japanese sisters. To-day the W.M.S. not only helps to support the new Christian University for Women by its sympathy, prayers and offerings, but also contributes a missionary to the staff of that fine institution. In addition to the educational activities of the women, there is the work of direct evangelization, which engages the majority of the thirty-two missionaries now in the field. These conduct seventeen Kindergartens, a Kindergarten Training School, Sunday Schools, children's meetings, Bible classes, women's meetings and in several other ways seek to reach the people.

If you take a look at the map, you can very soon grasp the location of the Methodist work in Japan. This district has been called the "Heart of Japan." There are

two main centres, Tokyo on the right and Kobe on the left. Then, near the West Coast you will find the city of Fukui. Begin here and trace a curve running through Kanazawa, Toyama, Nagano, Ueda, Kofu and Shidzuoka, and you will discover a sickle-blade with its heel at Fukui and its point at Shidzuoka—a symbol, shall we say, of the waiting harvest. Look again at the map and see the Noto peninsula with its 400,000 population. Think of having half of this district as your circuit. Or if you are fond of the water, being a sailor-missionary and carrying the gospel by boat to the countless fishing villages all around the coast of this peninsula.

A review of the past affords ample reason for encouragement. The Methodist Church, through her representatives in Japan, has contributed her full share towards realizing the policy of establishing a self-propagating, self-governing and largely self-supporting native Church, in which policy the Canadian Church, the Methodist Episcopal Church, and the Methodist Episcopal Church South have co-operated. "The Japan Methodist Church extends from one end of the Empire to the other including the Liuchiu Islands and Korea. The two conferences have 235 native pastors and evangelists, 23,000 members, 35 self-supporting churches, and 162 Epworth Leagues with a membership of 4,200." In 1919, the Canadian Missionary staff, including wives, numbered 66.

Notwithstanding what has been accomplished, the missionaries on the field realize that a stupendous task still awaits the Church. The evangelistic workers now enlisted cannot hope to carry the gospel to 4,000,000

people even with the energetic help of their Japanese co-workers. The present staff of thirteen evangelistic workers is clearly all too inadequate for the work assigned and officially accepted by the Mission. Sixteen additional evangelistic missionaries, at the least, are estimated as necessary, in order to meet the needs of the field, eight of whom should be in Japan within the next five years. Besides these, the General Board is asking for two educationalists, and two special workers for Tokyo, and has summed up its policy in these words: "A larger and more aggressive evangelistic programme, the strengthening of our educational work at Kwansai Gakuin, a new and powerful advance in the city of Tokyo." The women are asking for twenty additional workers in the next five years, including music teachers, kindergartners, teachers of household science, expert Bible teachers and many others. Add to this the money required for buildings and equipment in Tokyo, Kobe and all the evangelistic centres and you have a programme which, if carried out, will demand a mighty and consecrated effort by the Home Church.

Work of the Church of England. Just as the Canadian Methodist Church has co-operated with other Methodist Churches in establishing a native Church, so the Church of England in Canada, working hand in hand with the English and American Episcopal Churches, has helped to establish a native Church, called the Sei Ko Kwai, which was organized in 1887. Of this Church we read, "In the past nineteen years, its baptized members in real connection have increased one hundred and ten per

cent., its actual communicants one hundred and twenty-five per cent., its contributions in money sevenfold, its self-supporting congregations eightfold, while its Japanese clergy have increased from forty-four to one hundred and twenty in the same time."

The work of the Canadians is confined to one of the seven dioceses of the Sei Ko Kwai, that of Mid-Japan, which has a total population of 7,000,000. This district comprises four prefectures, Aichi, Gifu, Nagano and Niigata, including the large island of Sado off the West Coast. The work in the two southern provinces was opened, in 1888, by the Rev. and Mrs. J. Cooper Robinson, and that in the northern part, in 1890, by the Rev. J. G. and Mrs. Waller. It was not until 1911 that the work of the Canadians was consolidated by the formation of the present diocese, which was followed, in 1912, by the consecration of the Rev. H. J. Hamilton as Bishop.

By examining the map, the reader will easily locate the centres of the present work—seven cities, varying in population from Nagoya with 600,000 to Takata with 30,000. Beginning near the Pacific on the south, we trace an irregular chain of places which extend northward to the Sea of Japan, namely, Toyohashi, Nagoya, Gifu, Matsumoto, Nagano, Takata and Niigata. The work of the missionaries is essentially evangelistic. The Home Board, the Missionary Society of the Church of England in Canada, is assisted in its work by the Woman's Auxiliary. The definite work of the women of the Church in behalf of Japan began in 1890, when the "Hospital of the Canadian W.A." at Nagano was completed and equipped. Owing to the

rapid advance of medical science in Japan, this hospital had only a few years' existence. During that time, however, it proved instrumental in bringing many women to a knowledge of Christ. A most momentous step in the history of the Auxiliary was its decision, in 1911, to become responsible for all the work among the women and children in the Mission field.

The Institutions of the diocese comprise the School for the Blind at Gifu, a Kindergarten Training School at Nagoya, St. Mary's Home at Matsumoto, and seven Kindergartens. The School for the Blind has been in existence for more than twenty-five years, and has received recognition and help from the Educational Department and the Department of Home Affairs. In addition to providing regular instruction for over fifty pupils, the school is now preparing, at the request of the British and Foreign Bible Society, the Braille plates for the Japanese Revised New Testament.

In 1919, there were twenty-eight missionaries on the staff, seven married men and their wives, two unmarried men, and twelve unmarried women. From 1900 to 1919, there was no increase in the number of men. The number of women workers, however, in the same period, increased from seven to nineteen. The imperative need now is reinforcements. The missionaries, in conference some time ago, decided that "to do our part in this field we should have in all twenty clergymen and forty single women." In order that the work now in hand may not suffer, the Bishop has been appealing for an immediate increase of five men and six women. Large sums of money are also required to put up missionary residences,



CHURCH OF THE ASCENSION, TOYOHASHI
(Anglican)



SCHOOL FOR THE BLIND AT GIFU

kindergartens, and several other buildings necessary to meet the needs of the work.

In connection with the subject of reinforcements, it should be pointed out that the number enlisted and the number of "effectives" is quite different. Given a company of sixty missionaries, whose regular furlough comes after every five years of service, the missionaries on the field are reduced thus by one-fifth. This brings the number of the working force down to forty-eight. Inevitable cases of illness reduce the number again by three or four, leaving from the company of sixty, an effective working force of from forty to forty-five only. Attention should also be called to the fact that, without a sufficient number of missionaries, it is impossible to raise up and train native workers, who are essential to the evangelization of the people, and the establishment of a native Church on firm foundations.

The Bishop has well expressed the importance of the work in the following words: "If Christian Missions are to aim at individuals, then there are 60,000,000 of such in Japan; if at nations, Japan is the key-stone of the non-Christian arch. Japan needs Christianity for her people's sake, for her own sake, and for the world's sake. Christianity alone can make her what she ought to be."

Presbyterian Work in Korea. When the Rev. W. J. McKenzie, the pioneer missionary, was summoned in 1893, by the Holy Spirit to leave the Labrador Coast and proceed to the "hermit" land of Korea, he opened up to the Presbyterian Church in Canada one of the most fruitful spheres of missionary service. He died in 1898 but the work he had accomplished had inspired the whole

Church. Three ministers at once volunteered to take his place, the Revs. Foote, McRae and Grierson, M.D. These men were sent to Korea, and with enthusiasm and devotion entered into the work so ably begun by the pioneer. Later on a separate sphere in Korea was delimited, and accepted as a definite responsibility by the Presbyterian Church. This sphere comprises the northern provinces of North and South Ham Kyung and the adjacent parts of Manchuria and Siberia. The Women's Missionary Society, both Eastern and Western Sections, is carrying on work among the women and girls. The population of the field is 1,900,000. The staff of missionaries, in 1919, numbered sixteen men and their wives, and thirteen unmarried women, a total of forty-five in all. From Manchuria half way down the eastern coast of Korea, these missionaries, by evangelistic, medical, and educational work are leading the native Church in carrying out a comprehensive programme of missionary effort.

The work in Korea differs from that in other lands, with the exception perhaps of Uganda, in that remarkable results have been accomplished in a brief period. These results give an average of one convert for every hour of the day and night since the first missionary landed. Present indications make it appear that the doubling of the present missionary forces, with the blessing of God on their work, would bring about such a condition of affairs that, in thirty years from now, there would be no need for the foreign missionary. Korea would be Christian and the native Church co-extensive with the boundaries of the country, and carrying on its

own foreign enterprise—a Church entirely self-supporting, self-propagating and distinctly missionary.

The Bible has always occupied a very prominent place in Korea. The regular Sunday worship is preceded by the Bible Class. Great annual gatherings for Bible study are held for men, and for women. At one such gathering, in April, 1918, one thousand women assembled. As many as six hundred Korean Sunday-school teachers, from one district, have come together for instruction in teaching and for the study of Sunday-school problems. The Korean Christians tithe their incomes; indeed many give a much larger proportion. Hence they are able to build and equip their own churches.

The missionary's time is occupied mainly in the training of native workers. The Mission policy, in extending the Church, has been laid down as follows: "That the Mission aim to secure one man and one woman Korean evangelist for each 10,000 of the non-Christian population outside of the Church territory, recognizing Church territory as that within ten li (3 miles) of a group with an attendance of twenty or more; and that the question of the co-operation of the Korean Church be left to each station to determine in accordance with local conditions."

The main centres of work, beginning from the south, are Wonsan, with its fine harbor, Hamheung, the largest, Song Chin, Hoi Ryung, and Yong Jung in Manchuria. An important co-operative work is conducted in Seoul, where the Mission contributes its share in men, women and money both to the Chosen Christian College and the Severance Union Medical College. The Mission

also assists in the work of the Theological Seminary at Pyengyang, where there are one hundred and seventy students. Four hospitals, four dispensaries, three high schools, seventy-two common schools, six Bible schools and hundreds of out-stations for evangelistic work are carried on. No wonder they are appealing for thirty-five additional workers—eighteen men and seventeen single women. Money also is required for hospital extension, nurses' homes, schools, residences and equipment.

Presbyterian Work in Formosa. In 1872, George Leslie MacKay landed in Formosa and began to preach in the northern part of the island. This "black-bearded barbarian" was at first misunderstood by the people, and several attempts were made on his life. But God delivered him from all these dangers, and enabled him to do a magnificent work in laying broad and deep foundations for the Christian Church. The church building which MacKay erected at Bangkah was pulled down by the enraged Chinese, who even carried away the foundation stones. Nothing daunted, the brave missionary built another church on the same site, which it is now proposed to replace by a new and much larger edifice in celebration of the 50th Anniversary of the pioneer's advent to Formosa.

Formosa became part of the Japanese Empire after the war with China. Japanese occupation has meant the development of the island. The large Government Buildings at Taihoku, costing \$1,500,000, is an illustration of what has been done. An experimental farm has been established near the capital. A large advance has also been made by replacing the old Chinese system of



MACKAY MEMORIAL HOSPITAL, FORMOSA
(Presbyterian)



A CHURCH AND CONGREGATION AT HAMHEUNG, KOREA
(Presbyterian)

irrigation with modern irrigation canals throughout the country. A very large hydro-electric plant is being installed in the centre of the island, and it is expected that very shortly the electric car will supersede the push-car and sedan chair. The Formosa rivers are now spanned by iron bridges; and, as in Korea, a splendid work of reforestation has been carried on. The savages of the hill country have been practically subdued, and some beginnings made in giving these people a primary school education.

Government hospitals are established in important towns throughout the island. The largest of these, which has 550 beds and a staff of about 50 doctors, is in the Capital city of Taihoku, where there is also a Red Cross Hospital. In connection with these two institutions, there is a Medical School principally for Chinese students, giving a course covering in all eight years. From this institution the Mission hospital obtains its assistants. The Mission is thus enabled to carry on medical work with greater efficiency, though in a more concentrated form, and to make this work an even more effective evangelistic agency.

A glance at the map will show Formosa with its numerous towns and villages dotting the plains. Its population of 1,372,000 is composed of 76,000 Japanese, 350,000 Cantonese, 912,000 Fukienese, 17,500 savages, and 16,500 Chinese and other foreigners. This diverse character of its population constitutes one phase of the problem the Christian Church faces in Formosa.

Here, as in Korea, missionary effort is carried on along three lines, the evangelistic work being supplemented by the work in the hospitals and schools. The

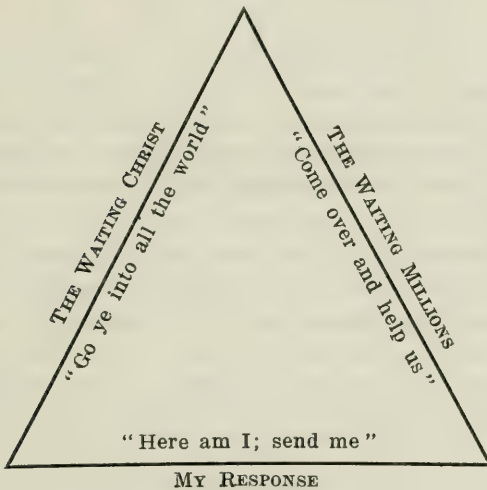
MacKay Memorial Hospital at Taihoku, a large and substantial building, was completed in 1912, and Dr. Ferguson placed in charge. At Taihoku there is also a Theological College. At Tamsui there is an educational plant, comprising Middle School, Women's School and Girls' School. The staff of missionaries in Formosa is altogether inadequate to meet the situation. We read in the Official Report: "To-day one man cannot be a theological teacher, a missionary superintendent, and an evangelist to the heathen; yet that is what we are requiring of one man. The result is that we have closed chapels and lapsed Christians in Formosa."

The needs of the field may be briefly summarized. The MacKay Memorial Hospital requires enlarged accommodation and better equipment. It should have four doctors and three nurses. The Boys' Middle School should be rebuilt to provide for at least two hundred. This is important, as the school is the recruiting ground for the Theological College. The missionary staff numbers nineteen—six men and their wives and seven unmarried women. The Church is now calling for seven additional men and twelve women. Ordained ministers, doctors, nurses, deaconesses and teachers are needed. Who will respond?

Triangle of Missionary Responsibility.

Our missionary responsibility can be represented by a triangle. One side is "the waiting Christ" and his command to go into all the world; another side is "the

waiting millions" who unconsciously plead that we should come over and help them. The third side is "My response." Have I the courage to say "Here am I, send me"?



CHAPTER III.

THE NEW DAY IN CHINA.

A Day of Change.

Political Disorder. There is political disorder in China. The Revolution that overthrew the Manchu Dynasty and established a Republic in its stead, began in October, 1911. Active fighting lasted about three months. Risings, rebellions and attempted second and third revolutions have marked these eight years. These disturbances have been accompanied by much lawlessness. Bands of brigands were formed in the provinces where fighting most prevailed. They terrorized the countryside, robbing, burning, and even taking life freely. Towns and villages were systematically looted. Even walled cities were not immune. Whether it was fighting between the regular armies of the North and South, or whether it was an incursion on the part of lawless bands, it was the common people who always suffered, and there was no redress. Peace has not yet been restored. There is a Government in the north and another in the south, each claiming jurisdiction over the whole country. Trade and industry have been greatly hindered because of the unsettled state of affairs, and the progress of education has been retarded.

The Republic has come decades too soon. The people were not prepared, and are not yet prepared, for a

democratic form of government. The two essentials of a sound democracy are not there, namely, a widespread education and a goodly proportion of men and women of character and integrity. Notwithstanding the fact that there is as yet a Republic in name only, there are evidences that the republican form of government has come to stay. Probably the existence of the form will prove a stimulus to hasten conditions making for an earlier reality.

New National Spirit. Following close on the Revolution of 1911, a new national spirit was found among the Chinese. The immediate abolition of the queue when the Republic was proclaimed is evidence not only of an effort to rid themselves of a sign of submission to the Manchus, but also of a sense of membership in the family of nations, and of a desire to conform to world custom.

The Chinese delegation to the Peace Conference at Paris refused to sign the treaty, because Shantung had been "handed over to Japan." Their attitude was vigorously seconded by the active and voluminous expression of opinion of tens of thousands of students, at school and college, in provincial capitals and in many other large centres in every province of China. Moreover, a boycott was declared against Japanese goods, which was renewed in November, 1919, following vehement and even violent demonstrations, again on the part of the students. This is their only method of retaliation against Japan. They realize their own national weakness, and they are humiliated accordingly.

This outburst of patriotic feeling is accompanied by a strong resolve that the old, weak China shall give place to a new, strong China, able to resist the encroachments of possible enemies. Some would have a big army and a big navy; others advocate a rapid extension of education to all classes of the people; yet others believe that a large industrial development of China would meet the greatest need. Many of the best thinking men of China to-day, Christian and non-Christian, are convinced that the only hope for the Chinese nation lies in the steady extension of Christianity, accompanied by the spread of education. The new nationalism in China is capable of working great good to the people, if wisely guided.

Educational Awakening. There is an educational awakening in China. In 1905, the Empress Dowager abolished the old system of examinations that had sufficed for nearly 2,000 years, and substituted therefor a modern system of schools. Much progress was made during the first few years preceding the Revolution. Civil war, however, and the resulting unsettled state of the country since the Revolution have caused educational matters to be neglected. Nevertheless all progress has not ceased. More than 4,000,000 children are in school, although there are about 60,000,000 more for whom educational facilities have yet to be provided.

The various Missions are establishing and extending schools, colleges and universities, whose doors are open to Christian and non-Christian alike. The new phonetic script, authorized by the Government, is being advocated by the China Continuation Committee and by a large number of Missions and Churches. This script seems

destined to wonderfully facilitate the education of the illiterate masses. Already, near Peking, over 100,000 have learned to use it. The governor of Shansi recently ordered two and a half million primers for the purpose of teaching it.

For years from two to ten thousand Chinese students, from all parts of China, have been studying at Tokyo. Of recent years, an increasing number are going to the United States, France and England. Their stay abroad varies from one year to six or seven years. Many specialize in science or mathematics, not a few in engineering or economics, others in medicine or law, all with the thought of using their acquirements and being used for the advancement of their country when they return to China.

These young men wield a powerful influence. Alas for the many who have not taken Jesus Christ into their lives while studying abroad! All too frequently they succumb to the subtle temptations assailing them. The man who has yielded his life to Jesus, other things being equal, becomes a power for the uplift of his nation.

Changed Attitude. The greatest encouragement is to be derived from the changed attitude of the people toward the missionary. A quarter of a century ago, China was not entirely open. One whole province was still closed to missionary effort. To begin missionary work of any kind in a city in West China, in which work had not previously been done, was always a matter of difficulty. In some instances, hostility on the part of the literati was so intense and persistent that months or even years of patient, tactful effort were required in

order to succeed. Where the foreign missionary was not thought worthy of opposition he was despised. Any attempt at extension or expansion of the work was always met with suspicion, and was followed, in most cases, by active opposition.

To-day the whole situation is changed. Missionaries are not opposed. On the contrary, they are freely invited to open a chapel here, a school there, a dispensary in another place. These invitations are often given by leading citizens who, it is true, may be actuated by mixed or even selfish motives, but who, at any rate, no longer oppose the spread of the Gospel.

Influence of Chinese Christians. The body of Christians in China is small compared with the vast population of the country; yet the influence they are wielding is out of all proportion to their numbers. When a few years ago, it was seriously proposed to make Confucianism the state religion of China, the letters and telegrams of vigorous protest which were showered upon the Government from the Christians all over China, had weight, and no such retrograde step was taken. The early stand of the new Government of the Republic for complete religious toleration in China was reaffirmed, and made stronger than before.

In pre-Revolution days, it was almost impossible to discover a Government official who was a Christian. Indeed, an official could not lead a consistent Christian life and remain in office. Now there is a body of leadership developing which not only promises much for the future welfare of China, but is even now wielding powerful forces making for righteousness. In confirmation of

this witness the remarkable influence of such men as Dr. C. T. Wang, ex-speaker of the Chinese House of Representatives, one of the foremost members of the Chinese delegation at the Peace Conference at Paris; Mr. Wang Kwang, head of the great iron works at Hankow; Mr. Chang Po-ling, head of a great college at Tientsin, who is now soliciting large funds from his own countrymen for the establishment of a Christian university; General Fung Yu-siang, who invites evangelists, both missionaries and Chinese, to hold special services among his troops; and many others.

A Day of Challenge.

Proximity. The challenge of China comes with insistent force to the Churches of Canada, because of our proximity. Next to Japan, China is our nearest neighbor on the west, and steam and electricity are drawing us closer every year.

Trade Relations. Trade relations will surely draw us and the Chinese into close co-operation or fierce rivalry, in view of the era of commercial development upon which the two nations are entering. China's foreign trade in 1918 reached its highest record, amounting to \$1,241,645,903, and this notwithstanding her internal disorganization and the high silver exchange.

Undeveloped Resources. China has immense natural resources. Her coal deposits are so vast that it is estimated that at the present rate of world consumption she could supply the world with coal for 1,000 years. Her iron ores are abundant, and often in close proximity to

the coal. Almost every metal that is mined is found in China. But the development of her mines is hardly begun. Her agricultural products can be multiplied easily far beyond present production and beyond that required for her own consumption. China has a network of waterways, rivers and canals, and 2,000 miles of coast line. She has now 7,000 miles of railway, and this will be multiplied many times over when the era of development, so close upon her, has set in.

Perhaps her most important natural resource is her laboring class, so numerous and so industrious, so patient and so tough. Add the well-known business capacity of the Chinese, whether in the home or the foreign markets, and it becomes evident that China is destined to enter upon a period of great commercial and industrial development. This will be well within the present century, perhaps within the next thirty years. It is not difficult to agree with the prophecy that the greatest world development in commerce and industry during the 20th century will be around the Pacific basin, just as that of the 19th century was around the Atlantic basin.

Receptive Attitude. China looks to the West today as never before in her history. She is eagerly borrowing more than our money. She is taking our arts, our sciences, our industries, and our forms of government. The Chinese nation is going to school to the West, though her people might not care to acknowledge this as their attitude of mind.

Here then is the mightiest challenge and the most glorious opportunity ever presented to Christian nations. The greatest homogeneous nation on the face of the

earth is in a receptive attitude. They are in trouble. Their sense of sufficiency has gone. Especially is this true in regard to their faith in their own religions—Confucianism, Buddhism and Taoism. There is a growing feeling that there is something lacking—a something which should furnish the dynamic for the new life they ought to live. Even her scholars are enquiring and studying “whether these things be so.”

The opportunity before the Christian Church in China is boundless in every respect but that of *time*. Should the opportunity not be seized, the present favorable attitude towards the reception of the Christian message is bound to pass. China will have learned and will have taken all she feels she needs from the West; she will have regained something of her former self-satisfaction, and the way for the Gospel message will be more difficult than a quarter of a century ago. The great question before the Church to-day is whether our Christianity is adequate for the tremendous task.

Missionary Progress. Of recent years, the growth of the Christian Church in China has been steady and strong. In 1915, the baptized communicants numbered 268,650 and in 1917, 312,970, the Christian community increasing, in the same period, from 526,108 to 654,658. The foreign missionary force in China, in 1917, numbered 3,637 women and 2,263 men, a total force of 5,900.

One of the most inspiring features of missionary progress in China is the growth of native leadership and the deepening sense of responsibility on the part of Chinese Christians for China's Evangelization. At a Conference recently held in Shanghai, where more than a hundred

missionaries and Chinese Christians gathered from all over China, the China-for-Christ Movement was launched. The following extract from a notable speech by Dr. Cheng Ching-Yi, the Secretary of the Movement, voices the attitude of many Chinese leaders: "We value highly the generous and sacrificial spirit of our friends abroad in thus trying to help the work in our country. We need all the money and men they have asked for and a good deal more, but on one condition, and that is, that we should at the same time make the spiritual life of the Chinese Church rise to the occasion that will put her in a position to meet the unusual situation."

Canada's Answer to the Challenge.

Three Canadian Churches are at work in China—the Anglican, Methodist and Presbyterian. The Anglican Mission is in the Province of Honan. It was begun by the sending of Bishop and Mrs. White as recently as 1910. In 1919 the total missionary force numbered twenty. The Methodist Mission is in the Province of Szechwan. The first party of eight missionaries, four men and their wives, were sent out in the autumn of 1891. In 1919 the missionary force numbered 194. The Presbyterian Missions are in Honan and Canton Provinces. They were begun in 1888. The figures for 1919 show a total force of 107 missionaries, including three missionaries at Shanghai and seven at Tsinanfu. There are therefore 321 men and women, all told, sent by Canadian Mission Boards to make Christ known among the Chinese.



PHYSICAL DRILL, ST. MARY'S HALL, KAI FENG, HONAN
(Anglican)



NURSING STAFF, MARION BARCLAY HOSPITAL, KONGMOON
(Presbyterian)

Anglican Work. Not every communion receives such a pressing invitation or such a clear call to "come over and help us" as that received by the Church of England in Canada to begin mission work in China. In April, 1907, the Conference of the Anglican Communion in China and Hongkong, meeting in Shanghai, passed the following resolution:

"That this Conference of the whole Anglican Communion in China appeals to the Church of England in Canada to join in the extension of Christ's Kingdom in this land, by sending a Bishop and clergy to undertake work in one of the Provinces in which there is at present no missionary work of this Communion."

The above resolution was greatly strengthened by the following paragraph, also included in the report:

"A Mission from the Canadian Church would be welcomed by us all, both as greatly increasing our working forces, and also as introducing into our midst another independent Church of our Communion, whose missionaries, trained in constitutional self-government, cannot fail to bring great additional help and strength to the whole body in entering upon and perfecting the scheme for the organization of the whole Chinese Church."

Such a clarion call as this could not be resisted by any live Church. The Board of Missions unanimously resolved to undertake a Mission to China. In 1909, the Rev. W. C. White, formerly one of the Canadian missionaries working under the Church Missionary Society in the Province of Fukien, after a preliminary visit to Honan to look over the field, was consecrated Bishop of the new Diocese of Honan. On March 15th, 1910, Bishop

and Mrs. White arrived at Kaifeng, the capital city of the Province.

Honan, the chosen field of activity, is one of the oldest historical provinces of China. It lies away from the coast, in the north-eastern quarter of China proper. The Yellow River flows from west to east through the northern part. Honan is irregularly triangular in shape, with an area of 68,000 square miles and a population of from 32,000,000 to 35,000,000.

Honan has a cold and bracing winter, the thermometer sometimes dropping below 0 deg. F. The summers are hot, the temperature rising to 100 deg. F. in the shade. Except in midsummer, when rain falls in abundance, there is much sunshine and bright blue skies. On the north-west and south-west boundaries there are mountain ranges. The rest of the Province is "one vast plain, dotted over with cities, towns, and villages, and teeming with a hardy farming population."

On Christmas Day, 1910, the first fruits of the Mission, four men and two women, were baptized and received into the Church. Reinforcements have been sent to the field from time to time until in 1919, in spite of the serious losses sustained through illness and other causes, the staff numbered twenty.

In the first four years of the Mission's history, conditions and opportunities favored a phenomenally rapid growth; but during the four years of the war, the staff and funds were too limited to permit of much expansion. As in every other Mission in China, the work has suffered by the loss in exchange due to the unprecedented rise in the value of silver.

In the main, three types of work are undertaken, namely, evangelistic and pastoral, medical, and educational. These are carried on in two stations and ten out-stations.

Evangelistic and Pastoral Work. The main centres for this work are Kaifeng and Kweiteh. Kaifeng, being the capital of the Province, has the more important city work; while Kweiteh, with its densely populated districts, is the more important evangelistic field.

Kaifeng Church has connected with it the preaching halls of Chengchow and Lanfeng. The church building is inside the city. The activities include regular services and evangelistic meetings; a Sunday School with 220 scholars; English Bible classes; Personal Workers' classes; Adult Bible classes; and Adult Women's classes. Kweiteh Church has connected with it seven out-stations in a large district of nine counties, with a population of perhaps 7,000,000 people. The work in the out-stations is directly carried on by regular grade Chinese catechists and readers, under the supervision of the missionaries from Kweiteh City, who make regular itinerations for inspection, instruction and pastoral administration.

Medical Work. In the south suburb of Kaifeng is a splendid hospital for women, containing fifty beds. At Kweiteh is the Dispensary of the Messiah, where Dr. Helliwell carried on work. During his absence in Canada, medical work was carried on faithfully and well in this dispensary by the Chinese doctor, Dr. James Chen. Though there are only eight beds for in-patients, in 1918, he treated ninety-eight in-patients and performed ninety-eight operations, thirty-four of which were under

general anæsthesia, while the total treatments of out-patients numbered 7,797.

From a grateful patient, whose eyesight Dr. Chen had restored by the removal of a cataract, the Mission was able to acquire a valuable and useful piece of land adjoining the church compound, for a comparatively nominal sum. At Kweitch eight acres of land have been secured and walled in, as a site for a new general hospital. Building operations have begun, and it is hoped soon to have this work in full operation.

Educational Work. The Educational work of the Mission includes sixteen Lower Primary Schools, two Higher Primary Schools, one Boys' School, one Girls' School, one Kindergarten, one Night School and one Orphanage, with a total attendance of 809.

The demand for entrance to the Boys' Boarding School is so great that the accommodation is taxed to the utmost. The fact that eighty-two of the eighty-three boys now in the school are self-supporting speaks well for the independent spirit of the people of Honan Province, and for their appreciation of the high quality of the educational training offered in this school.

The permeating power of the Gospel is continually coming to light. The chief postal official in the Province is a communicant, and other men of prominence in business and official circles also are members or catechumens. The obstacles in the way of friendly social intercourse with the officials seem to be completely removed. In social service work, such as flood and famine relief and public health, the missionaries enjoy the most cordial relations with the official and other educated classes.

In these ways boundless opportunities are afforded for influencing men of standing in favor of Christianity.

The total foreign staff numbers twenty and the Chinese staff seventy-three. There are 112 communicants in the Mission, 322 baptized non-communicants and 308 catechumens. The Sunday Schools number twelve, with 705 pupils.

The Anglican Church needs at once for its work in China, in addition to the \$151,000 asked for at the present time for additional equipment, three doctors for St. Paul's Hospital, two men and one woman; two men teachers for St. Andrew's College; two women teachers for St. Mary's School; and at least five evangelists. A very considerable increase in workers for this field, as well as for India and Japan, will doubtless be required in view of extensions made possible through the Forward Movement.

Presbyterian Work. The ninth decade of the last century witnessed a remarkable revival of missionary enthusiasm and devotion on this continent. One outcome was the organization of the Student Volunteer Movement. Some of the students influenced by the Movement at that time were Canadian Presbyterians, who, humanly speaking, made their appeal to their own Board irresistible by securing special support for each one of their earlier volunteers to China. Two were sent out supported by the alumni of their respective colleges, three were supported by congregations, and two by individual members of the churches to which they belonged.

Beginnings. In January, 1888, Mr. and Mrs. Goforth left for China. Dr. and Mrs. J. F. Smith, Dr. McClure

and Mr. MacGillivray joined them before the end of the same year. In 1889, three men and their wives and two single women were sent as reinforcements.

Mr. Goforth and Dr. Smith made a tour of North Honan in the winter of 1888-89, and were hospitably received by the Honanese. In the spring of the following year, another trip was made, this time with the definite intention of renting or purchasing property in one or two large cities, and beginning there the settled work of the Mission. Alas for their hopes! Their reception was distinctly hostile. The officials gave them clearly to understand that they were not welcome. As it was not found possible to locate in the cities, premises were rented in the market towns of Chu Wang, in Changte prefecture, and Hsin, in Weihwei prefecture. These were occupied as Mission stations until they were destroyed in the Boxer outbreak.

Even here, in these small towns, they were not allowed to carry on their work undisturbed. After only a few weeks in Chu Wang, a mob suddenly descended upon the Mission compound and carried off everything portable. The missionaries, however, suffered no personal injury. Nothing daunted, the missionaries remained, secured protection from the high officials, and thereafter were allowed to continue their work in peace.

In 1891, only a short time after taking possession of the compound in the market town of Hsin Chen, mob violence again was experienced. This time the two missionaries in charge, Messrs. MacGillivray and MacVicar, were roughly handled, and in imminent danger

of their lives. Providentially two of the other missionaries arrived at the opportune moment. The attention of the mob was diverted and their forces scattered, and the two men rescued from peril, perhaps from death. For the several years that Hsin Chen remained a Mission station, the missionaries continued to be the objects of unwelcome attention. Yet no one was injured and no life lost.

The most terrible experience through which the missionaries passed was that of the Boxer uprising in 1900, in which nearly 200 missionaries and children and 12,000 Chinese Christians in the northern provinces of China were cruelly slaughtered. The Canadian Presbyterian Mission did not escape. Honan's experience of the Boxer terror, however, was not like that of the more northerly provinces. Though much property was destroyed, and all the missionaries suffered agonizing experiences, no missionary life was lost. Dr. Leslie and Mr. Goforth were seriously wounded, and two others lightly wounded. Of the Chinese Christians, some were robbed and beaten; others had official severity meted out; but happily none were killed.

The Field. That portion of the Province of Honan north of the Yellow River is regarded as the special field of the Canadian Presbyterian Church; also a considerable territory and population at Kongmoon Port on the West River and vicinity, in the Province of Canton, South China. The Mission is represented also on the Christian Literature Society at Shanghai by Dr. and Mrs. MacGillivray; and on the staff of the Medical and Theological Colleges of the Shantung Christian University at Tsinan.

In North Honan, six central stations are occupied, three large prefectural cities and three others; also the provincial capital, Kaifeng, just south of the Yellow River. In South China two stations have been opened, Kongmoon and Shekkei. The Canadian Presbyterian Mission is therefore at work, in so far as the residence of foreign missionaries is concerned, in eleven central stations. The out-stations number sixty-four in Honan and thirteen in Canton, a total of seventy-seven.

The total population for which Canadian Presbyterianism has assumed responsibility is 9,500,000, of whom 8,000,000 are in Honan and 1,500,000 in Canton Province.

Evangelistic Work. From the first the Mission has given special attention to Evangelistic work. Missionaries and Chinese evangelists preach to the congregations in churches and chapels, in central stations and out-stations. Many villages are visited regularly; crowds listen attentively at fairs and in busy market towns; evening classes are carried on for boys and young men, and for women, and in places most encouraging movements among the scholars and influential classes have begun. Extended missions have been conducted by Dr. Goforth, with encouraging results.

Evangelistic work for women includes daily visiting and teaching in Chinese homes by women missionaries, who are usually accompanied by Bible women. There is no difficulty in securing large numbers of people, whether men or women or both, in Honan, to hear the Gospel.

Educational Work. The Honan Mission has always emphasized evangelistic rather than educational work. Indeed at the inception of the Mission there was

somewhat of a prejudice against education as an evangelistic agency. It was, therefore, not until a Christian community had been formed that the first boarding school was opened at Changte, in 1896, for the sons of Christians. Later, boarding schools for boys were established at five of the stations and schools for girls at three.

As the number of Christian communities increased, the Chinese Christians were encouraged to establish their own primary day schools, under the supervision of the Mission. Now, most of the lower primary school work is done in these day schools of the Chinese Church, while the higher primary work is done in the boarding schools at the central stations. In addition, day schools are established at most of the stations for non-Christian children. High and Normal School work for boys is carried on at Weihwei and for girls at Changte.

In 1919, there were about fifty primary day schools, with an enrolment of about 700; eight primary boarding schools, with about 350 pupils; one Boys' High and Normal School, with seventy pupils; and one Women's Industrial School, with seventy pupils.

For higher education, the Mission has united with the Shantung Christian University, where it has two missionaries serving on the staff of the Medical College and one missionary on that of the Theological College. In 1919 there were thirteen students in the University from Honan Province, nine of whom belonged to the Canadian Presbyterian Mission. Of these nine six were in the Medical School and three in Theology.

The South China Mission has a Boys' Boarding School, with an enrolment of one hundred, and a Girls' Boarding

School with an enrolment of sixty-four. Practically every boy and girl from these schools goes home as a bearer of Christian light and truth. Eight primary day schools were in operation. A feature of these South China Mission schools is that they are almost all self-supporting.

The Canadian Presbyterian Mission has a share in the Union Theological College at Canton, and hopes to contribute a missionary soon to the teaching staff. It is expected that this college will do much towards supplying the need for well-educated Chinese men as preachers.

Medical Work. Of the four pioneer missionaries sent to Honan, China, in 1888, two were ministers and two were doctors. Medical work has been carried on uninterruptedly ever since, and has always been regarded as an integral branch of the work of the Mission. Much anti-foreign prejudice was dissipated by this work during the trying years before 1900.

There are now in the Honan Mission five hospitals, though with very inadequate equipment. At Changte, there is a hospital for women with two women doctors in charge. All of the men's hospitals were closed in 1917, on account of the doctors going to France on war work. The hospital at Weihwei was reopened in 1918.

"To the Christian physician, whose medical skill has been consecrated to Jesus Christ, there is a magnificent door of usefulness open in North Honan. The Chinese inveigh against the man who debases the body. The physician who sees in the body the handiwork of the Great Creator, and is animated by love for Him, has a calling worthy of Him who came to seek and to save.



CHENG TU HOSPITAL, WEST CHINA
(Methodist)



CHRISTIANS FROM CHANGTE DISTRICT AT A TEN DAY CONFERENCE, HONAN

His drugs and instruments are messengers of peace to the ever-increasing number of patients that seek his aid. With a heart animated by love to Christ and to suffering humanity, what occupation in all that broad land can give greater facilities for beneficent and lasting service than that of the Christian physician?"

The patients hear the truth from the doctor as well as from the evangelistic missionary, and from the Chinese evangelists. In the hospital wards the very best work, both medical and spiritual, is done. Regular, systematic instruction is given, Scripture portions are sold and given away to the patients. All are made into good friends as a result of the medical work. Often the seed sown in the hospital is found to have taken root and sprung up in remote districts, producing friendliness for the itinerant missionary and good soil for the Gospel message.

Y.M.C.A. Work at Kaifeng. A few years ago the Mission appointed Mr. Mark Wheeler, B.A., to Y.M.C.A. work at the provincial capital, Kaifeng. Here classes for Bible study are conducted, and socials, lectures and receptions arranged. An active part is taken in the Kaifeng Public Health Association, and in many other ways points of contact are gained with students and other young men.

Literary Work. In 1898, Dr. MacGillivray was appointed to do literary work at Shanghai in connection with the Christian Literature Society of China. The many books he has written or translated have a wide circulation in all parts of China. Magazines are edited, dictionaries and commentaries made, and the influence

of this splendid work is steadily extending through all the provinces.

Achievements. A Church has been established having 3,626 Chinese communicants. There are five organized congregations, twenty-five Sunday Schools with 1,304 pupils, and a total Christian community of 6,129. The native staff includes five ordained Chinese ministers, twenty-three medical assistants, and other helpers, totaling in all 131. In South China there are twenty unordained workers and ten medical assistants, included in the above figures.

Much more has been achieved which it is impossible to tabulate. Hostility has been turned to friendliness, ignorance to intelligent understanding, and suspicion to confidence. Very much Gospel seed-sowing has been done, so that thousands who are entirely outside the range of the missionary have some slight knowledge of the meaning of the Christian message; and thus ground has been prepared which with the blessing of God will yield greater and greater returns in the coming years.

The Presbyterian Church needs for its work in China in the immediate future, in addition to money for buildings and equipment, twelve men for the evangelistic work, five men for the educational work, five men for the medical work, and an equal number of young women.

Methodist Work. The Student Volunteer Movement that brought out Presbyterian Volunteers in several Canadian Colleges, was responsible also for the coming forward of several Methodist Volunteers. In the autumn of 1889, two young men, students at Queen's, wrote a joint letter to the Methodist Board, asking to be sent to

China. Later, another young man, a Canadian, a graduate in medicine of a United States college, wrote a similar letter of application. The result was that the Board of Missions at its annual meeting, in October, 1890, appointed these three young men to China. Later, the Rev. V. C. Hart, D.D., was appointed to lead the party, and on October 4th, 1891, the eight missionaries, Revs. V. C. Hart, D.D., and G. E. Hartwell and Drs. D. W. Stevenson and O. L. Kilborn and their wives, sailed for China.

It was on Dr. Hart's recommendation that the Board made its decision to establish the new Mission in the far western Province of Szechwan. Riots in the Yangtse Valley, resulting in the destruction of foreign property and the murder of two foreigners, one of whom was a missionary, led to a delay of over three months at Shanghai. Leaving there in February, Chengtu, the capital of Szechwan, was reached in May, 1892. A large compound was rented and repaired for the first homes of the four missionary families.

Reinforcements were sent year by year, until in 1920 the China Mission numbers 194 men and women, married and single, who are under the two Boards, the General Board and the Women's Board. The Mission occupies ten stations and eighty-one out-stations, all in an irregular strip of territory extending from the north-west to the south-east, through the centre of Szechwan Province.

The Task. The Canadian Methodist Church has assumed responsibility for the evangelization of 10,000,000 people in West China. Further reinforcements are

asked and promised in order that central stations may be opened in other cities in the near future. Nothing less than the "evangelization of the non-Christian peoples," and the "raising up as speedily as possible of self-supporting, self-propagating and self-governing Churches" is the aim in West China.

Policy. The Canadian Methodist Mission in West China has followed a policy of concentration. Instead of placing a Mission of thirty or forty missionaries in each of several provinces, or even in each of several sections of one province, the Mission, begun at Chengtu in 1892, has been added to and the territory enlarged by the addition of that which was immediately contiguous, until now there are nearly 200 missionaries in one Mission, living and working in one portion of the one province of Szechwan. The thought is that one large, strong Mission so established, may by intensive work among ten millions of people, do a more effective piece of work for the winning of the Chinese nation to Christ.

Methods. The Canadian Methodist Mission carries on its work along four main lines—pastoral, educational, medical and printing and publishing. In addition, the Mission has an architect, an accountant, several builders, a man set apart for literary work, and a secretary-treasurer. The medical work includes doctors, dentists, pharmacists and nurses.

The Church. All other forms of work centre about the Church. Eight of the ten stations have one church each and the other two stations two churches each.

The policy of the Mission calls for not less than two missionaries in each central station, whose whole time

shall be given to pastoral work. They preach Sunday by Sunday; lead week evening meetings; they itinerate frequently among their out-stations; they supervise the work of several Chinese evangelists. They walk the roads and the streets with their evangelists, they preach before them, and they listen to their preaching. They study with them in the central station for hours, days or weeks at a time. In this way, in addition to their training received in the College, these Chinese workers are developed, with the help of the Spirit of God, into real Christian pastors and leaders, and competent leadership for the Chinese Church is assured.

The School. The Mission takes its full share in the work of the Christian Educational Union of West China. It has 140 primary schools and five middle schools, one of which is carried on in union with other Missions. It also bears its full share in the Union University at Chengtu, in which it co-operates with four other Missions. The Mission policy is to appoint one man in each central station to give his whole time to the work of the primary schools for boys, and at least one woman to the primary schools for girls, and where there is a middle school, another man or woman for that work. From four to six men are appointed to give their whole time, and others part time, to the Union University at Chengtu and its supplementary schools.

The Mission school is recognized as an evangelizing agency of importance. A large proportion of the pupils, while in school, make their decision for Christ. Others are brought in later in life, through what they learned while at school.

The Union University at Chengtu gives courses in arts, science, medicine, dentistry, education and religion. There are several supplementary schools, as the Training School for Missionaries, the Union Bible School, the Union Middle School and the Union Normal School for Men.

The Hospital. It is a remarkable coincidence that the first parties of missionaries sent to China by the Presbyterian and Methodist Churches in 1888 and 1891 respectively should have been constituted so nearly alike. The pioneer Methodist party contained two ministers and two doctors, exactly as in the case of the Presbyterians.

The Mission has always emphasized medical work. There is a hospital in each of the ten stations. In Chengtu the Woman's Missionary Society has established and carries on a hospital for women and children, in addition to that of the General Society for men. In the other nine stations the hospitals of the General Society are for both men and women. In only three stations are the hospital plants complete. These include Chengtu, where there are two fine large structures. In seven stations only a small building has yet been erected, leaving the main building yet to be put up. In one case, a Chinese house, adapted by repairs and alterations for hospital purposes, is yet in use.

The Chinese of West China come freely to the hospital for treatment. There is no longer any fear on the part of the medical missionaries of the danger from having deaths in the wards. Critical operations are done now, which would not have been attempted in the earlier years.

All patients are taught the Scripture and all hear the Gospel preached while they remain in hospital. Some become Christians and are baptized ; but for most of them their stay in hospital is too short to look for a decision. However, friendships are made, and the seed sown in hospital ward or dispensary often springs up and bears fruit in after months or years, to the glory of God and the salvation of men.

Closely associated with the general medical work is that of the dental hospital at Chengtu. There are three dental missionaries, who are worked to the limit of their strength attending to the needs of their Chinese patients, and caring for the dental health of their fellow-missionaries. They also give time to the teaching and training of dental students in the dental faculty of the University.

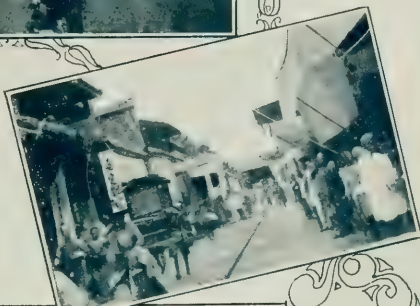
The Press. The first small hand press was taken to West China by Dr. Hart in 1897, and set up in Kiating. In 1903, all the machines and type were moved to Chengtu and set up in temporary premises. Early in 1905, the present large, commodious press building was opened and occupied. Two or three missionaries are always in charge, and about sixty Chinese employed. Between twenty and thirty millions of pages of printed matter are turned out each year, in four languages, Chinese, English, Tibetan and Miao. A very large proportion of the Chinese work is the printing of tracts and hymn books for the West China Religious Tract Society, and of Scriptures for the American Bible Society. The Canadian Methodist Press serves all Missions and missionaries in West China. There is no other Protestant

Mission Press nearer than Hankow, about 1,200 miles away.

Special Forms of Work. One of the Canadian Methodist missionaries is a qualified, experienced architect. His services are in constant demand, in designing and constructing churches, schools, houses and hospitals. Two experienced missionary builders are at work erecting buildings. Five or six of such missionaries should be now on the field. An accountant finds a man's work in the care of the Mission's accounts, coupled usually with the handling of funds at one of the two large centres of the Mission, Chengtu or Chungking. One man has lately given his whole time to the work of secretary-treasurer of the Mission. His endeavor is to help in the co-ordination of the work in all the stations.

Hindrances. The location of the Canadian Methodist Mission in West China necessitates a long, expensive journey after one has reached the coast, a journey, moreover, not unaccompanied by perils by river and perils from robbers. The riots of 1895 resulted from official indifference or active hostility, coupled with ignorant suspicion on the part of the common people. All Protestant and Roman Catholic Mission property at Chengtu was completely destroyed by looting or burning or both. Providentially no life was lost. Early in 1896 the missionaries returned, and began immediately to rebuild and to again carry on their work. The attitude of the people was changed for the better, as a result of these disturbances.

In 1900, the ferment of the Boxer uprising in the northern provinces extended to Szechwan, and almost



GLIMPSES OF WEST CHINA

Kiatingfu, West Gate

Chengtu, Great East Street

Tzeliutsing, River and Idol Temple

all missionaries in West China were ordered away to the coast. They returned early in 1901 to find that this time their property had been protected; their houses had, with few exceptions, been guarded even from burglary.

In the autumn of 1911, the Revolution, which upset the old Manchu Dynasty and established a Republic in its stead, began. Both parties in the strife took timely steps to protect the missionaries and their property, so that although they were once more ordered to the coast, the persons and property of the missionaries escaped all injury or loss.

These constitute the three serious uprisings through which West China missionaries have passed. Since 1911 there has been much civil war in China. The three years, 1916-18, were marked by almost continuous fighting in Szechwan. Each of the ten stations of the Methodist Mission was the scene of fighting at one time or another, in some cases more than once. The Mission hospitals were filled repeatedly with wounded soldiers. Brigandage added to the terrors of the people. At times, and for varying periods, large sections of the country passed under the control of brigand chiefs, who, with their bands of armed men, robbed and terrorized the countryside. Trade and travel were all but interdicted.

Through all these times of turmoil the missionaries passed without loss of life and without serious loss of property. The continuity of Mission work was never broken, although its orderly progress was seriously interfered with. At the same time, extraordinary opportunities were afforded for effective work. When fighting was imminent, or when it had started, large numbers of

Chinese came to the Mission compounds asking to be taken in, for safety from soldiers or brigands. Churches, schools and such space as was available in hospitals were freely yielded to the refugees, of whom women and children constituted the majority. They stayed two or three days or as many weeks, until the danger had passed, then quietly returned to their homes. Advantage was taken of their presence to hold Bible classes and evangelistic meetings. Much Gospel seed was sown and many friends made by these means.

Special Features. West China, the field of the Canadian Methodist Missions, is as yet almost entirely untouched by tourist travel. Moreover, there are only three open ports in the Province of Szechwan, and therefore the people know little by experience of any foreign people other than the missionaries. This is an advantage that the Mission enjoys; though this advantage is bound to be short-lived. Railroads are certain to be built soon, and steamer communication is rapidly increasing.

The Province of Szechwan is divided among the Missions at work there, so that there is no overlapping. The utmost goodwill prevails, and the desire and the prayer of all is for the highest success of all. Five Missions are co-operating in the Union University at Chengtu, two of which are English, two United States, and one Canadian, the Methodist. The governing body at the Home Base is a Board of Governors composed of representatives of the five Churches concerned. This body meets in successive years in England, the United States and Canada.

Achievements. A Church has been established consisting of 2,082 members, with 244 baptized non-communicants. There are 1,584 catechumens, 3,890 enquirers, and 2,534 others under Christian instruction, making a total Christian constituency of 10,344. A Preparatory Conference has been organized, meeting annually for the whole field. It is composed of about forty men, half of whom are Chinese, and half missionaries. There are eight ordained Chinese ministers, who are members of the Conference. Of the 105 unordained Chinese preachers, many have entered upon the regular course of training, leading in ten years to ordination. There are sixteen Bible women, 101 Sunday Schools with 8,956 scholars, and 140 primary schools with nearly 6,000 pupils, boys and girls.

During 1918 the eleven hospitals gave 126,748 treatments to patients. These included 4,275 individual in-patients, with a total capacity of 469 beds. There are as yet only six Chinese nurses, four women and two men; but there are forty-one in training in the five schools for nurses. The dental hospital at Chengtu in 1918 treated 712 new patients, 399 of whom were Chinese and 313 foreigners.

As in other Missions, statistics do not tell the whole story. A great door and effectual has been opened for the progress of the Gospel in West China, toward which opening the work of the Canadian Methodist Mission is seeking to contribute its due share.

Needs. The summarized list of needs of the Canadian Methodist Mission in West China for the immediate future is as follows: New workers: pastors, 10; doctors,

74 CANADA'S SHARE IN WORLD TASKS

9; nurses, 16; educationists, 6; printer, 1; builders, 2; business agent, 1; superintendent of School for Wives of Evangelists, 1; total, 45.

Plant: 20 houses and sites; 8 churches, 5 sites; 5 hospitals; 2 hospital sites, 2 part sites; 7 higher primary schools and 7 sites; 2 middle school buildings; total, 42 buildings and 36 sites and part sites.

Aim and Outlook.

Nothing less than the Christianization of the Chinese nation is contemplated. This means that there must be a vast increase in the number of men and women, whose lives have been regenerated through faith in a living Saviour, in the homes that have been transformed, and in the communities that have been made over. It means that the nation must be permeated by Christian ideals and guided by the principles of Jesus.

The process may require more than one generation. It involves the selection and development of Christian leadership, the fitting of men and women for all kinds of positions in Chinese society. It involves a vital Christianity functioning through a living, growing, indigenous Chinese Church, self-governing, self-supporting and self-propagating. The result is certain. Shall we pray for a lighter task? Or shall we pray that our strength be made sufficient for our task?

CHAPTER IV.

THE CALL OF THE INDIA OF TO-DAY.

A Vast Mission Field.

The very vastness of the field to be occupied in India constitutes a challenge to our Christianity. One who has not travelled over the land from north to south and from east to west can have very little conception of its great extent and vast population. We read that its area is 1,773,168 square miles, but the figures make very little impression on us. Yet the country is larger than the whole of Europe, if Russia is excluded, and but little less than half the size of Canada. Its extreme length, from the great Himalayan barrier in the north to the very apex of the triangle in the south, is about 1,900 miles, and its greatest breadth is almost the same. In this land there are crowded together no less than 315,000,000 people, who differ from one another in race, language and religion, and who are split up into a multitude of castes, which separate them just as rigidly from each other as if stone walls divided the whole country into distinct compartments. Of these masses of people only some four millions have as yet become Christians, and all over the land there are huge areas where the Gospel message has never been proclaimed, or where, if it has been preached, it has been soon forgotten

because there have been no forces with which to follow up the work.

This great land, with its multitudes of dark-skinned people, is a part of the British Empire, and its inhabitants are not only akin to us racially but fellow-citizens with us of that Empire. Surely we owe it to them, to ourselves and to the Empire, for the integrity and honor of which Canada has made such sacrifices, to give to them that Gospel which has not only enriched our own lives but which is the secret of our Empire's greatness.

The War and the Work.

For many years to come, the missionary situation in India will be estimated in terms of the Great War and the effect which it has had upon that portion of the British Empire. Both indirectly and directly, both adversely and favorably, the world conflict has profoundly affected the growth of God's Kingdom there. As one endeavors to gain a comprehensive view of the present position of the Christian forces in that great country, he is apt to be bewildered by the divergent and apparently contradictory elements which present themselves. A discriminating study, however, will certainly lead to the conclusion that Missions have a more hopeful outlook to-day in India than ever before, and that the Christian Churches of the world, particularly those of North America, are faced with a situation which challenges them, as at no other time, to prayerful, sacrificial devotion to the task of India's evangelization.

At first there was the inclination in India, just as in other non-Christian lands, to regard the war as a convincing proof that Christianity had failed, and the people, whom we are accustomed to describe as "heathen," looked down with pity upon the Christians of Europe as upon a people infinitely below them in civilization and culture. But as time went on, their attitude changed. They gradually came to see that the causes, which had led to the outbreak of hostilities, were not to be traced back to the principles of Jesus, but were indeed absolutely opposed to these. They saw, too, that the most earnest Christian people, while thoroughly opposed to war on principle, were nevertheless determined to wage an eternal conflict against the low and base ideals which were at the root of the strife. Seeing these things they began to ask, "What is Christianity? Have we ever understood it? May it not be that after all it has a word to say to men and to nations—a word which is needed? In any case we want to know what Christianity is." So in India there was an increase of interest in the things pertaining to Christianity which was almost phenomenal.

Missionary after missionary testifies that never before has he found the people so receptive or so anxious to listen to his message. This does not mean that the multitudes of India are crowding into the Kingdom of God, but it does mean that to-day the Church has an opportunity to present the Gospel to a people who are ready and glad to hear. We cannot tell how soon their temper may change. Since the war, there has grown up a great unrest in India, and with it, in some sections, a

gradually increasing distrust of foreigners and things foreign. To-morrow the people may turn deaf ears to our message, but to-day they are prepared to give us a respectful hearing.

The Work Hindered by the War.

Supply of Workers. In some respects the war has been disastrous to our work. For five years the supply of young men and young women for mission service was practically cut off. During those days traveling was extremely difficult and at times quite impossible. Most young men of military age were with the colors. The young women were nursing, doing V.A.D. work, or serving in some other capacity.

Increased Costs. Moreover, the cost of living and of the maintenance of the work increased very greatly, but the givings of the Churches in the homeland were not proportionately increased. Building operations on the mission field were almost completely suspended during the war, with the consequence that now many new houses, schools, hospitals and other buildings are urgently needed, but the cost of construction has advanced to such an extent that it will take at least twice as much money to erect any building in India to-day as it would have done previously. Possibly, as time passes, prices may drop to a more nearly normal level; but it is extremely improbable that materials ever again will be obtained at as low a price as in pre-war days.

Exchange. Besides all this, the exchange situation has made it extremely costly to transmit money from

Canada to India; and since the signing of the armistice and the conclusion of peace, this situation, instead of showing signs of improvement, has grown worse. The rupee, India's standard coin, had a normal value of thirty-two and a half cents. To-day a dollar, in place of cashing for a little over three rupees, as it did in pre-war days, only yields about two and a quarter, so that every hundred dollars brings now eighty rupees less than formerly. In this way tens of thousands of dollars have been required by the Boards merely to meet this rise in the value of the rupee.

German Missions. To add to the difficulties of the situation there is the problem presented by the German Missions. When war was declared, all missionaries of alien origin at once became objects of suspicion to the Government, and there is no question that in some cases the worst suspicions were justified. The authorities were very patient, and allowed the German missionaries to go about their work as long as they had no definite accusation to make against them, but at last the clamor of public opinion became so loud that it was judged wise to intern them. Now the war is over; the aliens have been deported, and the Government has decided not to allow them to return to India within a certain term of years, and then only on compliance with certain rigid conditions. What is to become of their work? At the beginning of the war, one-sixth of the total missionary force in India was German. Who will look after their Missions? The National Council of Missions, a representative inter-denominational organization existing in India as one of the after-effects of the great Edinburgh Conference,

stepped into the breach in the hour of crisis, and was able to make tentative arrangements for war days. But now the other Missions in India simply cannot undertake and maintain this great work unless their forces and funds are very largely augmented. To abandon these promising fields, opened up and worked for so many years by the Germans and German Swiss, is unthinkable. Can the Church avoid her responsibility in the matter? If not, she must be prepared to shoulder the burden.

But we have only looked at one side of the picture. Let us now turn the page and see what the other side presents.

The Work Helped by the War.

Broadened Minds of Masses. Beyond a doubt the war has broadened the minds of the masses. Ten years ago many of them had little or no conception of a land beyond their own. "Vilayat" (or "Bilayat") was the vague term by which the strange foreign countries were designated—a term, by the way, which has now become universalized in the English "Tommy's" expression "blighty"—and few of them ever dreamed of venturing beyond the "black water." To-day, many Indians have something of a world outlook. Not only do they know that there are great lands beyond their own, but they know, too, that what affects those lands is going to affect them also. They have learned that in these days it is impossible for any nation to hold itself aloof from others. The thoughts, the customs, the beliefs, the needs of others react upon them and influence them. Observation of other lands and other peoples has



A STREET SCENE IN CALCUTTA



HIGH SCHOOL AT COCANADA
(Bentley)

awakened within them the faculty of self-criticism. Having learned so much, it is natural for them to press on to know more, to ask what it is which gives real power to the nations of the West, and what is the secret of their dominance in the world to-day. Is it force? If so, why did not Germany win? Is it organization? Then why were not the Central Powers successful? The time is ripe for an intensive presentation of the Gospel to the people of India, and if this is made through the medium of men and women who incarnate what they preach, the masses will listen as they never did in days gone by.

Effect on Indian Soldiers. Hundreds of thousands of Indian troops have served on the battlefields of France, Mesopotamia and East Africa. Men, who never before had been outside of their own village or district, have crossed the seas and visited new lands. They have toiled and fought and suffered, and in the midst of the hardships which they had to encounter, the one organization which existed for the sole purpose of helping them and making their lot more bearable was a Christian organization—the Y.M.C.A., which functioned for the Churches in this emergency. “Why,” they say, “did these Christians bother about us when our own people did nothing, or next to nothing? Why were they so ready to assist us in every possible way? Is it possible that there may be more in their religion than we had thought?” These soldiers now have returned to India, to their homes, and they have brought with them stories of the benefits which they received. Their hearts are tender and very open to Christian influence just now. In a few years the impressions made upon them will not

be so deep. Can we afford to lose such a wonderful opportunity?

Native Church Aroused. The war has also had a share in arousing the Church in India, and in forcing the Indian Christians to take a larger share in the work of evangelizing the people of their own land than they had ever dreamed of doing in the past. Some of the mission staffs became sadly depleted, and there seemed no prospect of reinforcements from the homeland for several years. Consequently certain earnest men were led to undertake the enlistment of the entire membership of the Church in active Christian service, a work that undoubtedly should have been done years before, but which had not been done in any satisfactory way till circumstances forced home the need

The movement started in South India with a campaign of education, consecration and evangelization. Phenomenal results were attained. Thousands of inquirers were enrolled, a new interest was awakened and the Christians were made to feel that they were partners in the work of the Kingdom. Of course there were some who sneered at the movement, or who openly spoke against it, but the great mass of the Christians entered into it heartily, and with real enthusiasm went at the work. For weeks they engaged in a careful and systematic study of the Bible, trying to discover the bearing of the Gospel message on the question of their own responsibility towards their non-Christian neighbors. Then they sought to put into practice what they had learned.

The idea of such a campaign spread to North India and soon became a part of the programme of all the Protestant Churches there. For about four years now the plan has been carried out annually, and with marked success. The indigenous Church is alive and awake as at no other period in its history. But the Church needs much guidance and leadership. It is still weak, and in many places not able to stand alone. There is a more urgent call than ever for consecrated workers from abroad, who will give themselves with heart and soul to the great task which the Church in India has undertaken, and help to make the Indian Church the great agency for India's salvation.

There is great need of Christian statesmen and leaders in the difficult days which lie before us. Without doubt many of these must come from lands outside of India. We in the West have centuries of Christianity behind us. Our literature, our art, our music, our philosophy—everything which makes up what we call our "culture"—is impregnated and permeated with Christian thought and life. We have learned to stand alone. Such is not yet the position of our brethren in the lands which are non-Christian. They are still doubtful of themselves and of their powers. They are easily disheartened and cast down. At this critical time in their church life we must stand by them. If we do not, then to us will be the shame of ever having sent them the Gospel and then deserted them.

Such a review as we have made, while far from adequate, indicates clearly that more doors of missionary opportunity have been opened by the war than have been

closed by it. There are, moreover, processes which were not set in motion by the war, but whose motion the war has noticeably accelerated, which must be taken into consideration.

Movements Accelerated by the War.

The Nationalist Movement. The beginnings of this movement lie in the remote past, and date from the time, 1834, when it was decided that English should be the medium for higher education. The new wine was bound to burst the old bottles. The spirit of freedom, which is the inspiration of English literature, was certain to manifest itself in the lives of the students of that literature.

“We must be free or die who speak the tongue
That Shakespeare spake, the faith and morals hold
Which Milton held.”

As Young India grew familiar with the writings of the great British authors in poetry and prose, in history and philosophy, it became imbued also with a strong patriotism which made it desire to do great things for its motherland. Unfortunately, the high ideals often found outlets in very unworthy actions. Young men, desiring to serve their country, became the prey of unscrupulous agitators, and developing into seditionists and anarchists embarked on a career of crime. But side by side with this extreme development there went on a slower and more gradual evolution. The desire for responsible government steadily became stronger in the

minds and hearts of the educated classes. Then came the war, and in the war India played a noble part.

Without accepting for a moment the extravagant claims which have been made by some of the members of the Extremist Party, it may be frankly admitted that India stood squarely on the side of the Empire in her hour of need, and by giving men, money and supplies in abundance, proved her right to be called British. In acting as she did, India, in so far as she is represented by her educated men, may be said to have come of age. She woke into full self-consciousness. She realized her position in the Empire, and at the same time observed the difference between the place she occupied and that of the self-governing colonies.

More than ever she began to desire some form of self-government. The extremists clamored for it at once, and were impatient of any who pointed out difficulties and obstacles. They felt that India was quite fit and ready to manage all her own affairs and closed their eyes to the tremendous problems presented by the divergent nationalities, languages, sects and religions, as well as to the appalling illiteracy of the masses of the people. The moderates, with saner judgment, recognized that constitutional changes are the result of evolutionary processes, and were ready to assist in a gradual development of their country until she would finally reach the completely self-governing stage.

The British Government was quick to see the justice of the ambitions of the people. A careful investigation of the whole situation and its determining conditions was made by the Secretary of State for India, Mr. E. S.

Montagu, and the Viceroy, Lord Chelmsford, and the result of their studies was embodied in a report on constitutional reform. A scheme was advocated by which the government of the country would gradually be committed into the hands of the Indian people. The whole of the proposals were thoroughly considered, and finally, with certain amendments, passed, and on December 23rd, 1919, His Majesty the King gave his assent to the Bill. India will shortly begin to tread the path of self-determination, and the difference of status between her and the other portions of the Empire will be materially lessened.

To give self-government to India is an experiment—a big experiment. More than ninety per cent. of the people are absolutely illiterate, and the land is divided against itself in many ways. Never did India have more need of Christian guidance than at the present time. Those were weighty words which were spoken by Sir Herbert Edwardes, years ago: "Till India is leavened with Christianity she will be unfit for freedom. When India is leavened with Christianity she will be unfit for any form of slavery, however mild. England may then leave her freely, frankly, gladly, proudly; leave the stately daughter she has reared to walk the future with a free imperial step. I firmly believe that this is what God meant England to do with India, and God grant that she may do it."

Unless Indian thought and life become saturated through and through with Christian principles and ideals, as a self-governing country, she will be a menace to the world, and the nations which call themselves Christian

will feel that menace before many years have passed. Even motives of self-interest demand that we shall vigorously prosecute the work of the Church in India to-day.

The Mass Movement. In India a man may, if he so desire, think for himself, but when it comes to action he loses his independence and must follow the rules of his caste. Individual action, if not entirely impossible, is at least rare. Caste prescribes for each man his programme, and caste sees to the enforcement of that programme. The phenomena, then, which range themselves under the "mass movement," are just what we should expect to occur in such circumstances. Whole castes, in some cases whole communities, come forward en masse and ask for baptism and reception into the Christian Church. They may have very little understanding of the essentials of Christian truth, very little idea of what it means to be a Christian, they may even have but a very shadowy conception of the personality of Jesus Himself. Suffice it that they see in the message of Christ a message of liberation.

For centuries they have been oppressed and kept in subjection by the Brahmins, the spiritual aristocracy of India. They have had few rights and almost no privileges. As they have been born, so they live and die. But in modern days, they are beginning to waken up and resent the treatment they have received, and to them Christianity appears as a door of hope. The war, by its general effect of broadening and enlarging the mental horizon of men, has added to the discontent which these masses felt with their condition, and has increased their

readiness to seek relief in Christianity. As a consequence, the development of the "mass movement" in recent years has been marvellous. Thousands and hundreds of thousands have come demanding baptism, and the mission staffs, both Indian and foreign, have been altogether inadequate to cope with the magnitude of the situation.

Two or three years ago, 153,000 persons were refused baptism within one year in the immediate vicinity of one city by the Methodist Episcopal Mission. Thousands *were* baptized, but so many came that the missionaries were forced to say, "Yes, we could baptize you, but that is not enough; you must be taught. You need to know about Christ and His work, and we haven't nearly enough teachers to instruct you in Christian doctrine. We daren't baptize you and then cast you adrift to look after yourselves. Unless we have some assurance that we can care for your spiritual needs we cannot take the responsibility of giving you baptism." The same story might be told of the work in Hyderabad State, in the Punjab, in South India, and indeed in almost all parts of the land. When we see things such as these we must realize that the Kingdom of God is being taken by violence. The situation is full of hope, if we as Christians can only face it honestly and meet it like men.

The Collapse of Mohammedanism as a Political Power. One of the countries which has suffered most from the war is Turkey. For many years it has been felt that Turkish dominion in Europe was an anachronism, and step by step the Turk has been pushed back until at the close of the Second Balkan War all that

remained to him in Europe was the city of Constantinople, and a little bit of territory round about that city. The Great War has still further crippled him.

The interesting feature of the Turkish situation to us is the fact that the Sultan is not only the head of the Government of that land, but is also the Caliph (Khalifa)—the religious head of the Mohammedans throughout the world, and as such is looked to with respect and veneration by the 70,000,000 Moslems of India.

Wherever the Turk has gone he has carried with him misrule and oppression. Mesopotamia and Palestine, since they have been freed from Turkish dominion, have entered on a career of prosperity such as they never knew before. In large measure Turkey has been discredited not only in the eyes of her enemies, but also in the sight of her own subjects. It is early yet to say what effect the disasters suffered by her may have upon Mohammedanism through the world. At present in India it seems to have stirred up a great unrest among the Moslems. They feel that their religion is threatened. They view with alarm all suggestions to limit the authority and power of the Sultan. They are ready to declare a boycott against all British goods if action is taken which will be prejudicial to their religious interests.

It is always more difficult for the missionary to make an impression on the Mohammedans than upon the Hindus, largely because the Mohammedan faith is unquestionably a loftier one than that represented by popular Hinduism, and its rules of conduct simple and easy to follow. The faith of Islam makes no great moral demands on its devotees. The present moment is a

critical one in the history of the religion of the crescent. The door is not wide open yet, but it is opening, and opening into a field the possibilities of which are tremendous.

When the Christian Church faces Mohammedanism it is facing a powerful opponent. If we are looking for great things to do, if we want something which will test our powers to the utmost, we can find our task among the Mohammedans in India.

Advance Among India's Women.

No feature of the situation in India to-day is more interesting or carries larger promise than the advance among India's women. We have been accustomed to speak of the disabilities of women in India, her degraded position, seclusion and illiteracy. It is true that the women of India have been among the greatest obstacles to progress in that land. But a new day is dawning. The advance of any social reform will necessarily be slow among a people numbering 315,000,000, with whom conservatism has ever been a distinguishing trait. An instance or two, however, will indicate the remarkable changes that are taking place. In Lahore, a group of well-educated Indian women have been developing for some years extensive community work, demonstrating such questions as hygiene, sanitation, and the care of children. Still more remarkable, at the last meeting of the Indian National Congress at Delhi, when the main question before that body was the new political reform measures for India, several hundred women were present

and took an active part in the discussion. Such a thing would have been undreamed of a few years ago.

There has also been a most remarkable advance in the education of women that gives promise of large development. Of no small significance is the fact that colleges for women have been established recently at four important centres. The Maharaj Kumar of Tikari recently bequeathed seven million dollars to found schools in which girls from five to sixteen may study in residence according to modern methods. This all means that the opportunity and challenge for Christian work among the women of the East is greater and more imperious than ever before.

Development of Missionary Work in India

Early Efforts. Christianity in India has had a long history. There is a tradition that St. Thomas was the first herald of the cross to preach, in India, the redeeming power of Christ. We know that in A.D. 190 Pantaenus, the head of the Divinity School at Alexandria, visited India and found there "that the apostle Bartholomew had already preached the coming of Jesus Christ according to the Gospel of St. Matthew which he brought back to Alexandria written in Hebrew." Very early the Nestorian type of Christianity established itself, and to this day, we have in South India the great Church known as the Syrian Church, the lineal descendant of this earlier type.

Roman Catholic Work. Roman Catholic missionary effort dates from about the middle of the fourteenth

century. It, however, did not meet with marked success until two centuries later, when Francis Xavier went out to Goa, the headquarters of the Portuguese power, and established Jesuitism in the land. He had large numbers of converts, largely because he made no very great demands upon the people. Formal assent to certain doctrines was all that was required. As time went on, and other missionaries came, the Roman Church, by making use of secular power, by the operation of the inquisition, by a system of compromise with Brahmanism, by the establishing of industrial settlements, by training a native priesthood, strove to gain a firm foothold, and succeeded in a measure. But the Church so founded lacked the vitality of true Christianity, and often was scarcely to be distinguished from the Hindu and Moham-medan environment in which it found itself placed.

Modern Missions. It is impossible in a brief sketch such as this to tell the whole course of the development of Protestant missionary activity beginning with the efforts of the Dutch, in the 17th and 18th centuries, and carried on through the work of the Danish Lutherans, who labored all along the south-east coast up as far as Madras. This work flourished under the guidance of such noble men as the great Schwartz who was respected by Indians and Europeans alike, but it afterwards fell on evil days and gradually declined and lost influence till it had practically passed away.

The real conflict of Christianity with the non-Christian forces of India began with the 19th century, when the era of modern Protestant Missions in that land may be said to have opened. Carey, Marshman and Ward stand

out as the pioneers of the movement. They had to face difficulty and meet with opposition not only from the Indians but from their own fellow-countrymen of the East India Company. Undaunted, they triumphed over every obstacle, and finally, in 1813, a clause was inserted in the new charter of the Company which gave a certain measure of freedom to missionaries to work among India's people. Within twenty-five years, Missions were planted in many parts of the country. To-day about 136 different societies are at work in India with a total foreign force of over 5,000 and Indian helpers to the number of about 40,000.

The Work of the Canadian Churches.

Three of our Canadian Churches are at work in India to-day—the Baptists, who opened their missionary work in 1874; the Presbyterians, who began work in Central India in 1877; and the Anglicans, who assumed charge of the Kangra District in 1912.

Baptist Work. Canadian Baptist missionary work in India dates back to 1867, when Rev. A. V. Timpany, whose memory is cherished as one of the denomination's choicest legacies, was designated by the Baptists of Ontario and Quebec at a memorable convention held in the town of Ingersoll. This service, pentecostal in its manifestation of the Spirit's presence, did much in creating the Foreign Mission enthusiasm that has continued to mark the denomination.

One year previous to this, the Canadian Auxiliary of the American Baptist Mission Union had been formed,

and through this organization Ontario and Quebec Baptists carried on their Foreign Mission work until 1873. The missionaries sent out during this period, Rev. and Mrs. A. V. Timpany and Rev. and Mrs. John McLaurin, were assigned to the Telugu Mission of South India, popularly known by the name of "the Lone Star," a Mission the story of which is among the most inspiring and thrilling of modern Missions, and the founder of which, Samuel Day, was himself a Canadian.

The Telugu people, numbering some twenty millions, occupy the area on the east coast of India, extending from Madras north a distance of some six hundred miles to Cuttack and inland an average depth of about one hundred miles. It was among these people that, after years of the most discouraging effort, the great ingathering of 1878 was witnessed, when in one year over 10,000 were baptized.

A native telegraph operator, whose home was considerably north of the American Mission, was converted in a distant city. So burdened was he for the salvation of his own people that he resigned his position and devoted himself to preaching the Gospel. A church of 150 members was gathered. Finding himself unable to direct the growing work, he sought some Society to whom he could hand it over. The appeal was made to Ontario and Quebec Baptists and met with an enthusiastic response. Thus was begun, in 1873, the Canadian Baptist Telugu Mission, with John McLaurin, who had resigned from the American Board for the task, as its founder.



MIDWIVES' TRAINING CLASS, KANGRA
(Anglican)



PITHAPURAM HOSPITAL

In August of the same year, the Baptists of the Maritime Provinces who, like the Ontario and Quebec Baptists, had been working for some years through the American Society, having decided to establish an independent Mission, sent out seven missionaries to labor among the Karens of Siam. Later on in the same year, two others were sent, making nine in all. The field selected did not prove satisfactory, and negotiations were opened which resulted in the Maritime Board co-operating with the Ontario Board and selecting as their field an adjacent section of the Telugu country immediately to the north.

The story of the years, while marked by many trying experiences, has been one of steady progress. At times the staff has been sadly depleted by death or by the break in health and consequent retirement of its missionaries. There has been, nevertheless, a continued growth in numbers, in organization and in strength.

The year 1889 witnessed a marked advance. The missionaries on the field sent home that year from the Annual Conference of the two Missions a burning appeal, which, based on the necessity of one missionary for every 50,000 Telugus in their mission area, called for fifty-two men to be sent out at once. The appeal startled many and led both the Boards and the Churches to seriously face the largeness of the task and the requirements if it was to be in any sense adequately met. By the union in 1912 of the Maritime and Ontario and Quebec Boards and the formation of one Board of Foreign Missions for all Canada, the two Missions in

India were united. This union has contributed much to the effectiveness of the work, particularly in the field.

From the first emphasis has been laid on evangelistic work and the development of a native Church with trained leaders. The little group of 150 native Christians with which the Mission started has grown until the report for 1919 shows seventy-five churches with a membership of 11,552 and a force of 776 workers.

The educational work, which began with the establishing in the early days of little village schools primarily for the children of Christians, has developed until there are now 323 day schools with an attendance of 8,700, ten boarding schools with an enrolment of 717, two high schools with 850 and 324 pupils respectively, a normal training school and a theological seminary.

The Board sent out its first medical missionary in 1893. To-day, nine missionary doctors and nine hospitals are giving expression to the compassion of the Christ in language that can be understood by all and are opening the hearts of the people for the Gospel message. In 1899, leper work was started with one leper in a little leaf hut. To-day two leper homes, splendidly equipped with a qualified doctor in charge, are caring for 188 of these unfortunates. The missionary, John Davis, at whose suggestion Miss Isabel Hatch began the leper work and who was for years closely associated with it, himself fell a victim to the terrible disease and died in 1916 at the Tracadie Leper Asylum in Northern New Brunswick—another evidence that the day of martyr heroes on the mission field is not yet passed.

No department of the work has been more devotedly carried on than that of the Women's Societies. With the first party of missionaries sent out by the Maritime Board in 1873 was a single lady missionary. The first to be sent by the Ontario Board reached India in 1882. In 1919, the total missionary staff, including wives of missionaries, was ninety-two, of whom forty-one were single lady missionaries.

The inadequacy of this force for the task is startlingly apparent when over against it is placed the figures that tell, and that imperfectly, the territory and multitudes for which the Mission is responsible—6,694 towns and villages with populations varying from that of the small hamlet to that of the district centre with its sixty thousand, the combined population totalling nearly 5,000,000. Who will answer the challenge of a great need and a glorious service?

Presbyterian Missions. Central India. The Central India Mission of the Presbyterian Church in Canada has had a history covering a period of nearly half a century. If, however, we are to date our account from the time when the first representatives of the Canadian Church were sent to India, we shall have to go back to the year 1854, when Rev. Dr. Duff paid a visit to Canada and so stimulated interest in Indian Missions that it was decided to send out two men for work in that land. One of those selected was unable to go; the other, Mr. Stevenson, settled in Bengal. He had been in the country only a year, when a serious outbreak of cholera, and the bursting of the terrible storm of the Indian Mutiny forced him to leave.

For fifteen years nothing further was attempted. In 1872, two young ladies offered their services to the Church, and asked to be sent to India as missionaries. They were accepted and on arrival in the country of their future labors became connected with the American Presbyterian Mission in North India, receiving their support from the Canadian Church.

In 1875, the Union of the Canadian Presbyterian Churches took place, and it was then felt that the United Church should have a field of its own in India. Rev. J. M. Douglas and Rev. J. F. Campbell were appointed and set out at once for the East. Mr. Campbell spent some time in Madras, working among the English-speaking students of that city, while Mr. Douglas, proceeding north, entered into consultation with the missionaries of the American Presbyterian Church as to the most suitable field to be occupied. After careful thought, it was decided that the Native States belonging to what was known as the Central India Agency presented great opportunities for service. Accordingly, Mr. Douglas journeyed to Indore, the capital of Holkar State, one of the largest of the states in the area, arriving January 25th, 1877, and opened work there on behalf of the Presbyterian Church in Canada. The two ladies who had been working in North India joined him there. Shortly afterwards Mr. Campbell came up from Madras and located at Mhow, a town about fourteen miles from Indore, a military cantonment where a large number of troops, both British and Indian, were always located. Preaching, teaching and zenana work were begun at once in the two stations and the surrounding villages

with the aid of Indian helpers who were secured from some of the older and more established Missions. Such were the beginnings of the work.

As has already been said, the territory occupied was made up of Native States, that is, feudatory states which were in large measure independent of British rule, but which were at the same time under British protection. For some time it appeared as though the state authorities, by their hostility and opposition, would be able to prevent the workers from doing any effective work. Finally, after the matter had been carried to the Viceroy for settlement, the principle was definitely laid down by the British Government that the missionaries, who were British subjects, must have the same rights religiously in the Native States as subjects of those states were accorded in British India. From that time any opposition has been sporadic. Progress has been slow but steady. At the first communion service there were only eleven members present. To-day, there are almost four thousand members and adherents.

Perhaps the best way to indicate the advance which has taken place will be simply to tell briefly of the work as it stands at the present time. There are now eighty members on the staff, who are working in fifteen stations; there is an Arts College at Indore, the Indore Christian College, which is affiliated with the University of Allahabad, and which carries students up to the M.A. degree; High Schools for boys and girls are located at Indore; schools which cover the Lower School curriculum and also a large part of the High School course are to be found in practically all of the larger centres, while

in many villages, primary schools are regularly carried on; Mission Hospitals are located in six of the principal centres, and dispensaries are scattered here and there all over the field.

At Rasalpura, a village about two miles from Mhow, there is an industrial settlement made up entirely of Christians and their families, where weaving, carpentry work and printing are done. This community has made a name for itself all over India for the fine quality of silk cloth which it manufactures. Theological education is attended to in the Malwa Theological Seminary at Indore, which has already graduated several classes, and whose graduates are doing excellent work as pastors and evangelists in various quarters. Theological classes are conducted among the Bhils, an aboriginal people, who are found in one corner of the field. Several workers have been trained in these classes, who have done, and are doing, excellent work among their own people. Bazaar and village preaching is carried on regularly, and each year there are numbers of inquirers.

In recent years, in one section of the Mission, there has been something of the nature of a "mass movement". The people have not come forward by thousands, as in some parts of India, but they have come by tens and scores. At the present time, a very hopeful work is proceeding in that locality which is likely to result in great accessions to the Church in the near future. The attitude of the masses of the people to the Mission has very greatly changed. Instead of being suspicious, or positively unfriendly, as in the beginning, they are now generally sympathetic and friendly. Far beyond what



INDORE CHRISTIAN COLLEGE
(Presbyterian)

has been done by way of establishing a definitely Christian Church is the work which has been accomplished in Christianizing the whole atmosphere of the district. The Canadian Mission is a force in Central India—a force which makes for righteousness, personal and civic, a force which has originated and which leads in most of the reforming movements which are operating in that part of India to-day.

The Gwalior Mission. In 1902, Rev. John Wilkie, who had been connected with the Central India Mission since 1879, resigned, and two years later returned to India to work independently. His work was formally organized under a Board which had its headquarters at Toronto. Before Dr. and Mrs. Wilkie set sail from Canada it was decided that, if possible, Gwalior State should be the field of their missionary activity. On arriving in India, Dr. Wilkie had an interview with the Maharajah of Gwalior, and soon discovered that while he was disposed to be friendly to the missionary personally, yet he was opposed to Christian Missions, and would not grant any building for missionary use or give land upon which buildings might be erected for that purpose. While in doubt as to what course should be pursued, Dr. Wilkie was invited by representatives of the American Presbyterian Mission at Jhansi to share part of their territory, working in those sections which were largely unoccupied. Finally it was decided to make Jhansi the headquarters of the Mission, and from that time the work has been carried on there, the field occupied lying to the west and south of the city.

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Jhansi lies in a strip of British territory which runs down through the Native States of Eastern Central India. It is thus within easy reach of these states in which the mission workers are few, and so affords access to a great mass of people who are not yet evangelized.

Within the city itself Dr. Wilkie was successful in obtaining about one hundred acres of land, and on this a bungalow and Boys' and Girls' Homes have been built, plenty of room still being left for future expansion. In the district about 1,900 acres of land have been secured for farm settlements. A number of Christian families have been settled here, and Mr. Arthur Hawtin, a graduate of the Ontario Agricultural College at Guelph, placed in charge, as farm superintendent. An attempt is being made to improve the methods of farming by the use of better implements, etc.; thus the position of the Christian farmers will be improved, and a valuable object lesson given to the non-Christian community.

Since the organization of the work in 1904, some 1,600 converts have been baptized, and there are good prospects of continued progress in the future. At the General Assembly of 1917 the Mission was formally recognized by the Presbyterian Church in Canada, and from that date became a regular Mission of the Church.

The Church of England Mission. The Mission of the Church of England in Canada is the youngest of the Canadian Missions in India, having been definitely undertaken by the Canadian Church in the year 1912. Before that time work was carried on in the Kangra District under the auspices of the Church

Missionary Society; indeed, that body has been operating there to some extent since the year 1854. A large Boys' School was conducted and considerable evangelistic and pastoral work was maintained, but in 1905 the mission buildings were destroyed by an earthquake, and three missionaries killed. Following this, Rev. and Mrs. Haslam were sent to Kangra to assume charge of the work, and in 1912 the Missionary Society of the Canadian Church took over the supervision of the field.

The field, which consists of two divisions united by a mountainous piece of country, has an area of 100,000 square miles, and is the largest district in the Punjab. It stretches right up to the Thibetan frontier. The total population is over a million and the majority of the people are Hindus, not more than fifteen per cent. being Mohammedans. There are at least 150,000 outcasts in the district, and these offer a fruitful field for mission work. The total Christian population of the district now numbers 169. Since the Mission was assumed by the Canadian Church, 65 baptisms have taken place, of whom 21 were adults. At Kangra, a hospital, known as the Maple Leaf Hospital, is conducted. A Normal School, which aims at providing teachers for primary schools, a Girls' Day and Boarding School, and a Boys' Hostel are among the forms of institutional work undertaken by the Mission. The leper asylum, erected by the Government at Sidhpur, is under the supervision of the Mission, and numbers of converts have been won from among the patients who were sheltered there.

The work of the Canadian Church in this portion of India is still in its infancy. The number of missionaries and Indian helpers is still far from adequate in face of the need, but the prospects are encouraging.

The Challenge to Canadian Churches.

The challenge which India presents to Canadian Churches is one of tremendous insistence. It is the challenge of Empire, the challenge of achievement, the challenge of opportunity. Europe is exhausted as a result of the war. It will be years before workers from the Central Powers will again be allowed to enter and settle in India. Great Britain, bearing a heavier war burden than almost any other nation in the world, is not shirking her responsibilities, but the load which she is carrying prevents rapid expansion of her missionary activities. To Canada and the United States the appeal comes with special force. They have the young men and the young women needed for this great task. They have, moreover, the resources required. What shall be their response? What is your response?

CHAPTER V.

THE NEW DAWN IN DARK AFRICA.

The Lure of Africa.

Still standing upon the sands of Egypt, the great figure of the Sphinx, majestic and inscrutable, revealing a mighty past yet existing as a present problem, with woman face and lion body, part human, part animal, but with suggestions of the divine, becomes for us an embodied presentation of Africa and its manifold appeal throughout the ages to the minds of men. To-day, as for thousands of years past, Africa is drawing men to herself by the mystery of her ancient history, by the fascination of her unknown lands, by the rich resources already revealed, by the call of her great multitudes and by the cry of their dire needs.

The Lure of a Mysterious Past. Even children feel the desire to know more of that ancient land whose records are such curious hieroglyphics, from which come the strangely preserved mummies, and whose pyramids and tombs and temples tell of mighty peoples in the far-away dawn of history. To the older student comes the knowledge of dynasties and peoples emerging and again disappearing, of the tread of mighty armies and the rise and decay of great empires, Egyptian, Greek and Roman. Our Bible links us with Africa in many ways. Joseph

was sold into Egypt, and out of Egypt came, by a great deliverance, the children of Israel. Solomon's gold and his visitor, the Queen of Sheba, both came from Africa. The Kings of Israel and Judah had intimate relations with Egypt. In a later day, Africa gave shelter to the infant Jesus, when Herod sought to destroy His life, for it was into Egypt that Joseph and Mary, being warned in a dream, took the young child.

The Fascination of an Unknown Land. To the lure of her ancient history Africa added the mystery of an unknown continent. Early history dealt only with the northern coast and the lower reaches of the Nile. How deeply traders in far-off historical times penetrated the remote African jungles may be a secret for ever hidden. An indication that seekers after gold, that "Scarlet Woman" of Africa, established themselves in the depths of the continent, is found by some in the colossal ruins at Zimbabwe in Rhodesia. These ruins, situated in the gold-bearing region of Central Africa, are most impressive. Great defence works and traces of an ancient temple indicate the importance of the settlement. Scattered around these ruins are to be found implements of the gold-seekers, picks, crucibles, gold-wiring presses and metal engravers. Many of the old workings remain to-day just as they were many centuries ago. It has been suggested that the temple, built for Jehovah, in Jerusalem, by Solomon, was adorned with gold obtained from these workings. The ruins constitute one of the world's greatest riddles.

To the ancients Africa was a mystery. They talked of "The Mountains of the Moon," supposed to be located

in the heart of Africa, and of the source of the River Nile, the mother of ancient peoples and civilizations.

In the sixteenth century, the Portuguese explorations mapped out the coast-line but little was done to explore the interior, and the maps, even up to 1800, show only a fringe of settlements along the coast, with the interior a great blank, marked "unknown" or "desert," with here and there the imaginary course of a great river, whose junction with the ocean was the only part known with certainty.

The Appeal of Africa's Discovered Riches.

With the last half of the eighteenth century and the first half of the nineteenth came a succession of great explorers who opened up Africa. Among these were many men of British race—Mungo Park, Moffatt, Livingstone, Stanley, and a multitude of others.

The opening up of the continent has revealed its wonders. The ancients had the fascination of mystery. We are fascinated by the wonder of reality. The vastness of the continent enthalls. In its eleven million square miles, the areas of Europe, India, China and Mexico could be easily engulfed. It is a continent of great things. Its natural features are pitched on a vast scale. Great rivers, such as the Nile, the Niger, the Congo, the Zambesi; great waterfalls like the Victoria Falls, more impressive than Niagara; great deserts, like the Sahara and the Kalahari; great jungles with their dense growth, shutting out the rays of the tropical sun; wide stretches of fertile lands capable of great production; great mineral deposits, such as copper in Katanga, in the very heart of the continent; gold on the Rand at Johannesburg

and the Gold Coast; diamonds in Rhodesia and Demaraland—these are glimpses of Africa's great natural resources.

The Call of Africa's Multitudes. On the northern coast are the more civilized peoples of Egyptian, Arab and mixed races. Pressing in from all coasts are the white settlers of many tongues. On the south, is our great sister Dominion of South Africa, with Boer and Briton joined, facing a great future.

But all through the great interior is the vast reservoir of Pagan Africa, some eighty millions or more, in the north the negroes proper, in the south the Bantus and those strange races of little people, the Pigmies of the Congo, and the Hottentots and Bushmen of the South. These form a bewildering variety of tribes and peoples, each with its own customs, face-marks, tribal methods of filing teeth, marriage ceremonies and domestic slavery. Five hundred and twenty-three different languages and three hundred and seventy dialects indicate the variety of the African tribes, and in only a little over one hundred of these many tongues is there yet any translation of the Word of God.

Physically the Africans stand out as splendid specimens of manhood. Not only nature "red in tooth and claw" but others factors have vainly sought to decimate the population. Inter-tribal strife, Arab slave raids, hunger, disease and the depredations of lion, leopard and snake, have waged unbroken war against human life. The fact that the black race has persisted indicates the virility of the stock, and justifies the assurance that it is one of the branches of the human race destined to survive.

The African has qualities of character which elicit admiration. At first, things African may pall on the traveler. The apparent inertia of the continent annoys the pushing white man, hence it is difficult for him to appreciate the sterling qualities of the African. The African, however, with his more passive nature, dwelling for millenniums in a country where game abounded and where a scanty clothing of skins sufficed, had not the advantage of an external spur inciting him to progress. But the African has an important contribution to make to human welfare and progress. He is "rich and responsive and sympathetic in some of the most characteristic and delicate qualities of essential human nature—he is singularly patient and forgiving, very delicately sensitive in all matters of courtesy, acutely logical, warmly sociable, humorous and kindly; and in any physical difficulty or danger, a most devoted, brave, and unwearied comrade."

The Cry of Africa's Dire Need. But Africa's greatest appeal to many large-hearted men and women in whom dwells the spirit of Jesus has been the cry of her dire need. With all the African's virtues and splendid instincts, we are face to face with "dark sobbing Africa." The agony of Africa arises from the twin sources of sin and slavery, from a heart alienated from God and from the brutality of foreign aggressors, who have enslaved the black man and used him for their own profit.

The African is haunted with fears and full of dread through his belief in a host of spirits, good and evil, who, according to their nature, constantly seek the weal or woe of the frail inhabitant of this planet. Hence he is ever-anxious to nullify the nefarious influence of the evil spirits

and obtain the help of those of a friendly disposition. Animals too, may become the messengers of doom to him, through the indwelling, temporarily or permanently, of the spirit of a deceased member of the tribe, who seeks to wreak vengeance on the one who crossed his will during his earthly life.

From this fear of evil spirits comes the influence of the witch-doctor, who, while possessing a certain knowledge of native herbs and medicines, so identifies his influence with reaction and terrorism as to become one of the strongest forces for evil operating among the natives.

The power of custom strengthens all evil practice and exerts a direful influence over the African character. The old is revered; the new is suspected. A native chief, on his installation day, solemnly vows, before the host of ancestral spirits supposed to be present and in the hearing of the people, to maintain faithfully the old fetish standards of life and conduct. He promises to pay his respects to the dead, to feed them and give them drink, thus averting calamities to the native communities; he engages to keep the sacred hearth fire in the palaver house ever burning; to maintain the sacred king's hunts for game with propitiatory sacrifices suitable to the occasion; to dispense justice according to the traditions of the tribe, using precedent as his guide, and to punish offenders for breaches of fetish and tribal law as his ancestors did before him. To maintain his position in the community, and following ancient precedent, he takes to himself numerous wives and acquires many slaves. What complications ensue if he seek to change any of the old customs! The relatives of his wives, for example, demand recompense if he dare

divorce them, should he wish to embrace the Christian ideal of life. Africa's numerous chiefs devoted to the old tribal methods constitute a problem; their very numbers make them a powerful influence.

Nor should we think of the countless native villages as possessing a simple, natural, happy life. Kings and chiefs warred against one another, tribe massacred tribe, sometimes for mere lust of power, often for the obtaining of slaves for labor or for human sacrifice. Now and again, through the last centuries of European coast settlements, there have appeared, at the coast, vanguards of wild tribes who had moved across the continent, east and west, north and south, leaving great swathes of burned villages and slaughtered people. During the reign of Chaka, the great Zulu chief, it is estimated that at least a million people were exterminated by his armies.

To all this slaughter and slavery of African by African was added the terrible cost in blood and misery of the "slave trade," organized and carried on by white men from other lands. In this terrible business our English-speaking people had for many years a sad pre-eminence. It has been estimated that for every slave brought from the interior ten died in the raid or by the hardships of the journey to the coast, and that hardly one in three lived through the voyage in the slaving ships, so that for every slave delivered nearly thirty lives had perished. Happily this great curse is passing away, though slaves are still sold in Northern Africa. The continent, however, opened up by Livingstone, is being healed of this great sore. Under the protectorate of the great nations, especially of

Britain, the lives of men are being made safe and the wasted places again are filling with people.

“‘The Lure of Africa’ is a reality and not a mere phrase. . . . Not from one walk of life but from many do the lovers come. Missionary, Administrator, Traveller and Trader are all drawn by the secret charms of the dark continent. No combination of circumstances, fever, privation, danger or death itself, can hold back those who have felt the call of a people of such alluring traits and abilities.”

Early Christianity in Africa.

Christianity in Africa had a glorious dawn and a bright sunrise, all too soon eclipsed in the darkness of the great storm which wiped out great Churches and left, for later ages, only two abiding remnants in the Coptic and Abyssinian Churches.

As a babe, Jesus was taken for safety into Egypt. Six of the Apostles are said by tradition to have been missionaries in Africa—Matthew and Thomas in Ethiopia, Peter and James the Less in Egypt, Jude and Simon in Cyrene and Mark the Evangelist, reported as Bishop of Alexandria. Missionary zeal and a heroic martyr spirit marked the early African Church. The first missionary training school was founded in Alexandria in the second century. “Three great scholars, Pantaenus, Origen, and Clement, succeeded to the principalship of this institution. The first of these made long evangelizing tours, the other two abounded in teachings and writings that kept the heart of the Church alive for missions.”

Other noble leaders of the African Church, Tertullian, Cyprian and Augustine, forwarded the same spirit. "More than half of the twenty greatest names of the early Church from 150 A.D. to 400 A.D. and a like proportion of the Christian writings of the same period were North African. Athanasius, at least partly negro, was one of the greatest of the Church leaders.

All the coast of Northern Africa was evangelized and splendid Christian communities established. Africa's noon-day brightness seemed to be already coming. But theological differences and personal rivalries killed the missionary spirit. Rival sects of Christians fought each other in the streets. One sect called in the Mohammedans to their aid and the divided Church was easily overcome. The Coptic Church in Egypt, favored for a time by the Mohammedans and then persecuted for centuries, still remains as does the half Jewish, half Christian Church of Abyssinia. But over all Northern Africa there settled down, for a thousand years, the dark cloud of Mohammedanism.

Mohammedan Propaganda in Africa.

To understand the present situation in Africa it is necessary to trace the rise and progress of the faith of Islam and its ambitions in the Dark Continent.

In Arabia, about the year 622 A.D., Mohammed, a young man of delicate constitution, subject to epileptic fits, obedient as he believed, to visions sent from heaven, arose and proclaimed himself as the one true prophet of the one true God sent to subjugate all nations to the one

true faith. Around him were pagan tribes devoted to idolatry. Failing to convert these to his stern, monotheistic faith by preaching, and finding them hostile to his doctrine, he invoked the authority of new revelations to convince them of his call, threatening all who disbelieved with the sword in the present and eternal damnation in the future life. His zeal won these tribes, who became the nucleus of a fierce horde of conquering fanatics marching forward to convert or slay. The test, "the sword or the faith" overcame multitudes. All infidels—Christian or pagan—were offered the alternative of the sword or the Koran.

The Moslem hosts, marching under the green crescent flag, now became irresistible. Christian Churches, founded centuries before in apostolic days but grown formal, lifeless and morally lax and wasting their energies in barren theological controversies, disappeared before their onslaught. The Mohammedan military movement was like a tornado destroying everything in its path, ultimately becoming a tidal wave submerging even the wreck of Christian institutions in Northern Africa. To this day, Mohammedans point with pride to the superior power of their faith as evidenced in its having been able to obliterate Christianity in North Africa.

Not only did the Moslem revival result in the extermination of Christianity in Africa, save for two minor branches on the Nile, but it left the whole of the continent open to its further advance. For a thousand years the Mohammedan faith had an open field. Consequently the northern section of the continent is now a

Mohammedan stronghold. True, several large and important tribes inhabiting the northlands have clung to their old pagan ways, and have declined to accept Islam but, in the main, the north is now Mohammedan.

How does Mohammedanism propagate itself? What is the secret of its hold on African peoples? In its early days fire, sword and slavery were effective weapons in its campaign. This method, however, is a thing of the past. The abolition of the political power of the Mohammedan princes and priests has produced a change in the method of conversion. No longer may bands of Arab traders, armed with European weapons of precision, burst in upon hapless villages and take their toll of human flesh and blood. But only the method of propaganda has changed.

“What happened was this. The Arab traders, driven from their nefarious traffic, turned to general trade as a substitute. They became importers of guns, gunpowder, cloth, tools, anything the African desired, receiving ivory, rubber, ostrich feathers, and other products in exchange. This required a reversal of attitude on their part toward the natives. Since mutual trust is the basis of commerce, the proud Arab sought the friendship of the humble African. He became very condescending. He was anxious to receive the despised natives into the fellowship of his world-conquering religion. ‘Let us be brothers. We have much to offer you. We can protect you from your enemies; we can give you standing among the great peoples of the earth; we can teach you the faith of the one true God.’ Behold the slave-driver become a missionary! Can we wonder that such arguments proved enticing to many a native king? Moreover, the Arab has not failed

to keep his word. He actually receives his black brother into his tent, he shares with him his faith and his civilization. He is not troubled with race prejudice."

This aspect of brotherhood appeals strongly to the African. The European, who stands to him as a type of Christianity, despises him, counts him socially inferior and mentally inefficient. Little wonder then that the Mohammedans now use, and use effectively, the idea of brotherhood. They say: "We have the one true God; the one true prophet; the one true Book;" and clinch all this by adding, "and we have the one true brotherhood." Racial prejudice does not exist in the Mohammedan world. Can we wonder then at the effectiveness of the appeal to peoples scorned by nominal Christians?

The Mohammedan faith also appeals to the African because of its easy-going morality. To embrace the Moslem faith no moral renunciation is required. Polygamy is part and parcel of the system. Many wives are held out as a reward to the faithful Moslems in paradise. New charms, composed of texts from the Koran take the place of, or are added to, the native's stock of fetishes. The prohibition of alcohol contained in the Koran is not enforced. Islam allows full scope to sexual immorality of the most depraved kind; and the Moslem standard of truth is extremely elastic. The negro, weak of will, is drawn to a religion which does not hold him responsible for his acts and allows him to retain much of his old Ju-Ju and fetish worship. The heathen Moslem does not remain a heathen, but he retains much of his heathen superstitions and to these he adds those of the Moslem.

Let us admit, although many deny, that the acceptance, on the part of the African, of the Moslem faith marks for him a step forward on the physical plane. Physically he is cleaner and has a new sense of his value to society. New opportunities for trade open up, adding to his riches and enabling him to obtain bodily comforts hitherto unknown. This credit side however, is overwhelmingly counterbalanced by other considerations.

“Mohammedanism is Mohammedanism. It has had a history, and from that history we know it has blighted the life of every nation coming under its power. Until the story of Morocco, of Algeria, of Arabia, of Turkey is wiped out the presumption will be strong against Islam’s becoming a blessing in the Sudan. The taint lies too deep. Grant that it favors reverence, cleanliness, and temperance; but how about sensuality, polygamy, the suppression of womanhood; the practice of magic; the darkening of the mind; the inculcation of hate; the spirit of massacre? It is these offsetting evils that have dragged down the population of every Moslem land and they will always drag them down. Central Africa will be no more of an exception than North Africa has been.”

The Mohammedan advance known as “the green peril” is the decisive fact in African missions. The present is the strategic hour. Failure on the part of the home Church to respond to Africa’s appeal for Christian teaching will result in the conversion, in the very near future, of numerous heathen tribes to this hostile faith. “The fact that paganism is doomed and must inevitably give place within the next few decades either to Islam or Christianity makes the task which Providence has laid on

our generation one of peculiar responsibility and urgency."

Christian Work in Modern Africa.

We noted the establishment of Christian Churches in the north of Africa in the early days of Christianity, and their extinction through internal decay, and the fiery onslaught of the Mohammedans in the seventh century.

For eight centuries after the devastating inrush of the Mohammedans the continent of Africa was a sealed book to the outside world. With the disappearance of the Moorish peril, and the subsequent revival of learning, in the fifteenth and sixteenth centuries, came a new desire to discover what lay beyond the seas. This led to important geographical discoveries, which prepared the way for the entrance of the gospel into various countries of the world, and notably into Africa. Prince Henry the Navigator, the renowned Portuguese explorer of the sixteenth century, sailed from the Tagus in his small barque, emblazoned with the sign of the cross, to explore the coast line of the Dark Continent. His ambition was not simply to annex new territories to the Kingdom of Portugal, but to plant the cross on African headlands and thus claim the continent for Christ. This prophetic act commands admiration. Picture the hardy Portuguese sailors, with their Prince leader, kneeling before a cross they had erected on a stately headland overlooking the Atlantic billows and praying for God's blessing on the continent.

Unfortunately the outward symbol of the cross had no corresponding spiritual power in their hearts to make

it effective in the redemption of "the images of God carved in ebony." The explorers, with the early traders who followed them, sought not so much to benefit the races they wished to govern as to exploit them for financial gain. Soon the slave trade, or "black ivory," was reduced to an organized traffic, a thousand-fold worse than the domestic slavery current from time immemorial among the blacks themselves. This trade in "black ivory" is a blot on the escutcheon of all the white races in their relations with the Africans.

From the sixteenth century onward missionaries of the Dominican and Jesuit Orders were sent by the Roman Catholic Church to the Congo and South-east Africa. Many of these were men of devoted life and evangelical fervor, but the quarrels of the two Orders and the immorality and lawless lives of many of the workers led the Portuguese Government to expel the Jesuits from South-east Africa in 1760 and the Dominicans in 1775. A century later nothing remained of their labors save a few traces of Christian ceremony and ruined buildings.

Livingstone tells of the ruins at Zumbo thus: "The chapel, near which lies a broken bell . . . is an utter ruin now, and desolation broods around. The wild bird, disturbed by the unwonted sound of approaching footsteps, rises with a harsh scream. The foul hyena has defiled the sanctuary. . . . One can scarcely look without feelings of sadness on the utter desolation of a place where men have met to worship the Supreme Being, or have united in uttering the magnificent words, 'Thou art the King of Glory, O Christ,' and remember that the natives of this region know nothing of His religion, not even of His Name."

With the awakening of missionary enthusiasm among the evangelical Churches in the latter part of the eighteenth and beginning of the nineteenth centuries, attention was directed to Africa. In 1742, the Moravians sent the first Christian missionary into what was then the unbroken, heathen darkness of South Africa. The Moravians were extraordinary missionaries, ever ready to attempt the apparently impossible. Their effort at the evangelization of the natives was held in contempt and derided by the Dutch settlers. Fifty years after the Moravians came representatives of the London Missionary Society. This noble and heroic Society, by its sound and progressive policy, has contributed much to the general tone of African missions.

Time would fail were we to tell the story of the magnificent band of missionary-explorers who opened up Africa; of Ludwig Krapf, on the east coast, pressing in until the snow-capped Kilimanjaro came into view; of Moffatt, going north into the wilderness to the country of the Bechuanas; of Livingstone, tracing, with his weary footsteps, a cross whose arms reached from east to west coast and from the Cape, north to the head of Lake Tanganyika. In lesser degree only, scores of other missionaries have opened up great sections of Africa.

But the greatest of all this noble band was Livingstone, and to his explorations and to those of Stanley, who was influenced by him, is due the wave of missionary enterprise in Africa from 1850 onward. Livingstone's travels opened the way, and in his footsteps missions from many Churches and divers lands were planted.

Time would fail again were we to tell of the great Societies and splendid missionaries. To Uganda came the Church Missionary Society with its fine pioneer, Alexander M. Mackay, and its martyr Bishop Hannington. To the Lake district came also the Universities' Mission, the Presbyterian Free Church of Scotland with its Livingstonia Mission, and the Church of Scotland with its great work at Blantyre. In other parts also are shining mission stars—the United Presbyterian Mission in Egypt and up the Nile; the great Baptist Missions on the Congo with George Grenfell their pioneer; the Presbyterian Kamerun Mission; the Wesleyan Church in South Africa, with its remarkable record of self-support and missionary enterprise.

In the Methodist Episcopal Church, Melville B. Cox, in a few brief months of service, lighted a great fire of missionary enthusiasm for Liberia, while Adolphus C. Good began an important work in the Gabun for the Presbyterians. What shall we say more, for time would fail us to tell even the names of the missionary heroes of Africa?

Time would fail too were we to strive to name the native heroes, and martyrs of the African Churches, who stand out as testimonies both of the power of the Cross and of the splendid capacity of the African native. See Africaner, the Hottentot robber chief, with a price set on his head, brought in by Moffatt to Cape Town, a Christian man, to the amazement of the white population. Recall Waterboer, a catechist at a London missionary station, then chief at Griquatown, valiant in war and wise in peace. Or remember Moshesh, the great

chief of the Basuto. Think of Khama, the fine Christian chief of the Bamangwato in Northern Bechuanaland, and his fight against the white man's liquor traffic. Remember, too, Sebituane and Sekeletu, Livingstone's friends. What shall we say of Susi and Chuma and the other lads who bore Livingstone's body that long march to the coast? Or what of the boy martyrs of Uganda, who faced the fire and the executioner's sword and would not deny Jesus? Or the Malagasy martyrs in Madagascar, who went singing to the precipice over which they were thrown? Or Nloko the opposer who became "Paul, the Apostle of the Congo"? Or Adjai, who on the Niger was traded for a horse, sold as a slave, freed by the British man-of-war, trained and finally consecrated Bishop of the Niger in Canterbury Cathedral. These examples furnish abundant testimony to the power of the African to appreciate and exemplify the Gospel of Jesus Christ.

Greater in seating capacity than any churches in Christian Canada are the churches at Elat in the Kameruns and the cathedral church of Uganda, each seating 4,000.

But with all this splendid record of missionary enterprise and achievement only a beginning has been made. It is estimated that of Africa's one hundred and fifty millions, from sixty to eighty millions have never even heard the name of Jesus. What is Canada doing for these? The only representative so far, of our Canadian Churches in Africa is the Canada Congregational Foreign Missionary Society, the Society of the Congregational

Churches of Canada. The Anglican Church is supporting a missionary under the Church Missionary Society in Cairo, and for a number of years supported a missionary, under the same Society, in what was formerly German East Africa.

Work of the Canadian Congregational Churches in West Central Africa.

When Livingstone made his first journey across Africa from the east coast to the west he reached the Atlantic shore at Loanda, the capital of the Portuguese Province of Angola, a town some seven hundred miles south of the Equator. Various British Churches planted missions in the east and centre of Africa, in the districts opened up there by Livingstone, but an American Society, the American Board of Commissioners for Foreign Missions, seeking a place in Livingstone's footsteps, chose to follow his trail in from the west coast, starting in from Benguela, somewhat further south than Loanda. This Society is largely supported by the Congregational Churches of the United States and with it the Canadian Congregational Churches co-operated.

Just at this time, a young man in Toronto, drawn by Livingstone's life and missionary appeal, decided to give his life to missionary work in Africa. After training in the Congregational College in Montreal, Walter T. Currie was sent out in 1886, as the first missionary of the young Canada Congregational Foreign Missionary Society to work, in co-operation with the American Board missionaries, in West Central Africa.

The pioneer missionaries were received kindly by the paramount chief, Ekuikui, but white traders who followed them incensed the chief against the work the missionaries sought to do, whereupon he plundered the newly established mission station at Bailundo, forcing all the missionaries to flee precipitately from the country. The exhausting journey of fifteen days under the tropical sun was a sore trial. At the coast the missionaries waited, not seeking vengeance, but rather looking, in quiet confidence, to God the supreme Disposer of the hearts of men. Chief Ekuikui soon discovered that he had been deceived by the traders, and the missionaries were invited to return. They found their houses in ruins, but the destruction made possible a rebuilding on a larger scale and an advance beyond the district in which they had previously labored.

It was decided that two new stations should be begun, one for the Canadian and one for the American Society. Feeling the lure of the farther interior, Currie and Sanders, two men of adventurous spirit and high endeavor, penetrated new and untrodden districts of Bie, and there founded twin centres of light and healing at Chisamba and Kamundongo.

Imagine these two missionaries, after preliminary investigation, sitting on the banks of an African river, debating as to the best point for a mission station. Health considerations indicated a district named Kapoko; density of population and receptivity of the people called for Chisamba as a centre. The desire to win the greater number was the deciding factor for the Chisamba site,



TORONTO AVENUE. CHISAMBA
(Back of the Houses)



FIRST YEAR THEOLOGICAL CLASS AT DONDI
(Congregational)

and here, about 300 miles inland from the Coast, the first Canadian station was located in 1888.

Picture Currie, a lone white man, living in a grass hut beside a typical African stream. On one side is a huge swamp, on the other an open plain and, further down stream, rising ground dotted thickly with native villages. The missionary prepares his own food, using mainly native diet of mush and beans though never able to appreciate their full menu. How would you like a cooked mouse as a specialty? Or a pot full of fat caterpillars? Or even a slice of hippo. meat? Or a few thousand queen white ants as a delicacy?

The missionary is the object of much curious wonder on the part of the natives. Why is he here? What does he want? Will he go away again? Will he witch us if we approach him? For a time the natives give the missionary a wide berth. What African is there who would willingly run the risk of being witched, transformed into a leopard or devoured *en bloc* by a stranger? Little did the primitive people understand the motives of their visitor, or the grief of his heart over the loss of wife and child at Bailundo during the earlier days of the mission. Little did they understand that he sought their deepest and eternal interests, and for the sake of the Name, had gone forth from home and friends to bring glad tidings.

But the awakening came. God's Spirit was moving in the hearts of the natives. Across the swamp and river, near Chisamba, there dwelt a man, highly esteemed by his neighbors, called Sanembelo. To Sanembelo's home had come two sons. To the younger he had given the

name of Lumbo, meaning "fence," "for," said the father, "he shall be a fence to defend my family and village." The second son he called Kumba, meaning "the roaring of a lion," with the hope that the boy would grow up to be a strong man and would roar as a young lion against any enemies of the family or village. Sanembelo was a pioneer in a great movement away from heathen darkness to God's glorious light.

It is striking how these two boys have exemplified their names, although in spheres different from those the father had in mind at the time of their birth and previous to the advent of the missionaries. Lumbo, like his name, has been a true "fence," a protection to the Church of God, a man loved by all for his sterling character and solid counsel. Kumba, more fiery, has proved to be the finest orator among the splendid native elders and evangelists—a man whose voice heralds forth the gospel and rebukes any deviation from the highest standards of Christian life and conduct.

At Chiyuka, twelve miles south of Chisamba, there lived a noted chief, called Kanjundu. He was dignified, haughty and proud. His physical presence was pleasing. It is stated that even in his heathen days, Kanjundu received callers in a dignified manner, even when recovering from a beer-drink! Medical treatment by Dr. Currie changed his attitude to the gospel, and he became a learner, a catechumen, and soon resolved to surrender all, speak true and follow the Christ. For Kanjundu this meant a great sacrifice of wealth, for nineteen of his twenty wives were given a dowry and sent away, and his one hundred slaves were all given their freedom.

The change was absolute, almost startling in its completeness. Witch doctors and diviners were swept away; idols and fetishes and secret things of darkness disappeared; the district was cleansed as by fire. Then came the up-building. Schools were started and the fiat went forth: "Everybody to school, from the youngest to the oldest; those who do not wish to learn, move out." Picture the scene, children, mothers and fathers, grandmothers and grandfathers all in the same class learning to read and write. Those were great days. Kanjundu himself was one of the pupils, and so earnest was he to learn to read and write the mystic letters that he ran the risk of a nervous breakdown! The country, formerly notorious for its witchcraft and evil deeds, became a district of books and uprightness. One-roomed mud hovels were replaced with solidly built homes of from three to five rooms. Messengers went forth to the surrounding villages, bearing the message of light and hope, and hundreds believed in Christ. Under persecution which led to imprisonment, Kanjundu remained steadfast in his allegiance to the gospel he had embraced. He set the Lord always before him, and, therefore, was not moved from his faith.

To the one lonely missionary were added others—nurses, doctors, industrial teachers. In place of the one grass-thatched hut there stands to-day a Christian village, with straight roads, houses of burnt-brick, the larger buildings with tiled roof, a hospital, schools and boarding schools for boys and girls and a "temple," built by the natives at their own expense and seating nearly a thousand worshippers. Connected with the

station are some forty out-station schools in as many villages.

The West Central Africa Mission has stressed evangelism, regarding it as the crown of all endeavor. Industry and agriculture are taught, but these, with book work, are subordinate and regarded as instruments for the expression of the new life found in Christ. Industry in an African Mission is like the new wine skins of which Christ spoke. The new wine of life demands a new container; pour it into old wine skins of heathen surroundings and a catastrophe follows.

In the adjustment of methods to meet new conditions arising from a changing country, it was realized that the mission lacked a central Institute for the better equipment of the hundreds of native pastors and leaders needed for the ever-increasing Christian community. Dondi was selected as the most suitable location; and here "Currie Institute," so named in honor of the pioneer missionary, was opened. Twenty-four students from five different mission stations composed the first entrance class. On October 5th, 1914, the formal and public opening of the Institute took place, at which Portuguese officials, traders, planters, and representative missionaries were present.

The Institute developed rapidly and it became necessary to limit the number of students. An appeal to the Canadian Churches led to the launching of the Dondi Campaign Fund, the completion of which has been realized by the Forward Movement. The twenty-four students in training as pastors and teachers, increased to ninety-six within four years. Two years after the

founding of Dondi, a Girls' Training School was started across the Kutatu River. This School has an enrolment of fifty and will do for African womanhood what Currie Institute will do for the manhood of the tribe. At the opening of the session of 1920-1921 the total enrolment will be over two hundred.

The work of Dondi is a continuation of the spiritual, educational and industrial processes started in the schools of the various mission stations. The brightest pupils of the out-stations are sent to one of the missions, where they are prepared for the advanced Institute course, all taking examinations before being allowed to enter. Moral and spiritual development is the determining factor in the choice. The Dondi course is planned in such a way as will secure the best spiritual and physical training for native workers and enable them to do effective work for Christ among their own people. Provision for six hundred students will be made. These graduates trained in Biblical and educational subjects, each learning a useful trade and with some knowledge of scientific agriculture, will be effective instruments in the evangelization of West Central Africa.

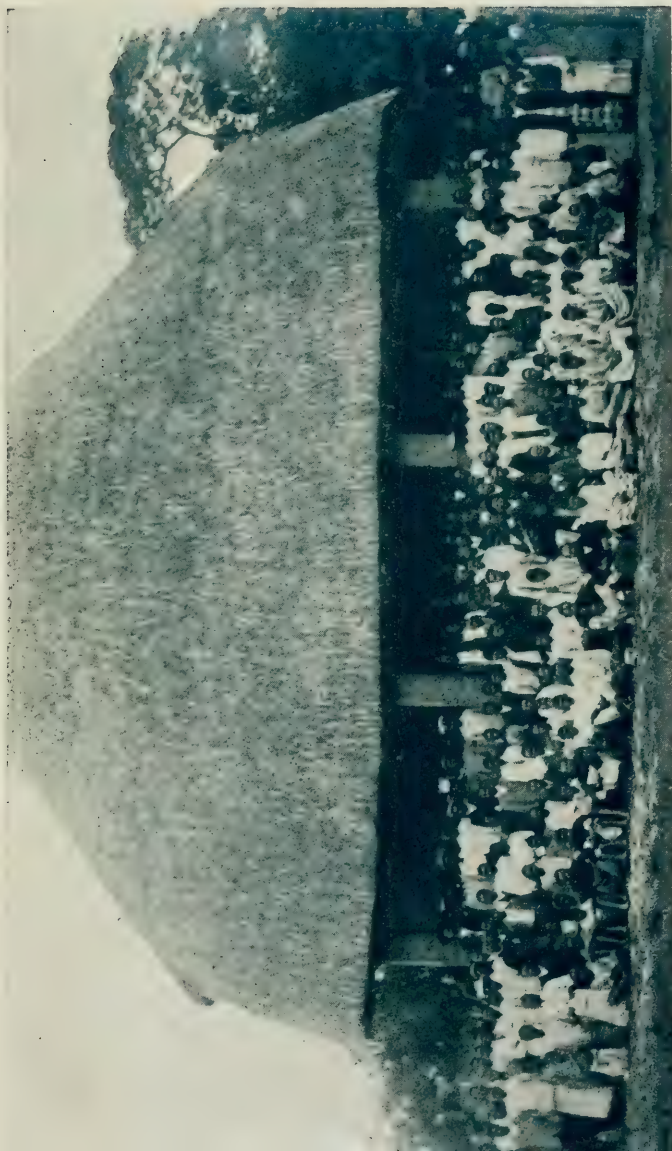
What these men and women may mean as Christian leaders of their own people can be seen from the testimony of Dr. C. H. Patton, as told in "The Lure of Africa": "In the pagan villages, disorder, filth, immorality; in the Christian villages, streets laid out in squares; houses of several rooms, with doors, windows and furniture; a family life centring in the common meal; a community life, taking its color from the daily prayer service in the church; on every side cleanliness,

intelligence, prosperity, morality. To travel in Angola is to know the social power of Christianity." This will need repetition in hundreds of villages, for the Institute will have to provide leaders for a territory five hundred miles from north to south and a greater distance into the interior where tribes are already asking for "teachers."

The Effects of the War on Mission Work in Africa.

Africa played no unimportant part in the Great War. Three immense areas, aggregating in extent five times the area of the German Empire, were battlefields for a longer or shorter period. Many villages were destroyed and enormous suffering entailed. About thirty per cent. of the population of the Batanga district of the Kamerun was wiped out. It is estimated that more than a million Africans were engaged in military service. South Africa alone contributed 93,000 natives to the various campaigns, 20,000 of whom went to France as a labor contingent. There is no doubt that Germany counted much on being able to rouse the Mohammedans of the North and the Dutch of the South against Britain. Her failure to do this and the loyalty, for the most part, of these sections was no unimportant factor in the final victory.

The outcome of this has a distinct bearing on the missionary situation. In some districts missionary work was closed or the force sadly depleted, as in German East Africa, where the work of British Societies was entirely broken up. Except in South Africa, German Missions have been suspended or are being cared for by



THE TEMPLE AT CHISAMBA

The First Men's Conference of the West Central African Mission in February, 1910. The Temple seats 1,000, and was built entirely by the people themselves at their own cost.

other Societies. In the more settled areas, acute social and industrial conditions have followed the war that call for the application of the gospel as holding out the only promise of solution.

New opportunities and new demands face the Church. At least a tenfold increase in the number of missionary workers is asked for if the present critical opportunity is to be met. So impressed with the situation is one of the great Churches of the United States, that it has allocated no less than \$2,000,000 to its work in Africa for the next five years.

The Call of Africa to Canada.

The call of Africa to Canada is the call of a great multitude in great need. Civilization has brought to Africa the curse of the slave trade, and the devastating liquor traffic, even more cruel and deadly. It has brought the railroads, which are altering the whole life of the natives so that they must be fitted to new conditions. It has also brought the great industrial centres, the gold and diamond mines, where the conditions of native labor are such as to send back the laborers to their tribes with evil habits and often evil diseases. All these things are in Africa's cry for help. As we have already seen, there is the menace of the Mohammedanism sweeping downward from the north. The vast new districts, formerly German, which in South-west and in Eastern Africa have come under the British flag, make a special call to us in Canada. But the great call is that of the multitudes still without knowledge of Jesus—between sixty and eighty million who have not yet even heard his name.

It is written of Jesus, "When he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd."

Where are the shepherds for Africa? Has Canada any answer? It was Moffatt's picture of "the smoke of a thousand villages, where the gospel had never been preached," that drew David Livingstone. There are many such parishes still waiting.

As Livingstone himself said to the students at Cambridge: "I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun; *I leave it with you.*"

CHAPTER VI.

SOUTH AMERICA, THE CONTINENT OF TO-MORROW.

“The proud conquerors who with their peculiar notions of liberty trod under their iron heel portions of the South American continent were very different from those Pilgrim Fathers who landed in New England with no arms but the Bible and no purpose save to establish a commonwealth based on the principles of civil and religious liberty.”

These are the striking words by which President Roca of the Argentine, in a public address delivered in 1898, contrasted the settlement of the two Americas. In order to understand the life and the spirit of the South America of to-day it is necessary to know something of the motives which attracted these proud conquerors, and something of the subsequent development by means of which two colonies, one Spanish and the other Portuguese, have been transformed into some twenty independent Latin states, republican in form and struggling upward to achieve real democracy.

Four Periods of Domination.

Early Conquest. To read the account of the conquest of Mexico and South America in the opening years of the 16th century is to dip into one of the most audacious

and daring epochs of human history. Lured on by a strange medley of motives, by the pure love of adventure, thirst for gold, the quest for the elixir of life which should bestow eternal youth, devotion to sovereign and native land and fervent religious zeal to extend the religion of the cross, men attempted and accomplished the impossible. Accompanied by a few faithful companions in each case, Cortes climbed to the table-lands of Mexico and dethroned Montezuma, Balboa ventured across the Isthmus and gazed for the first time upon the Pacific, Pizarro sailed south from Panama and occupied Cuzco, the capital of the Inca Empire, Magellan crept down the east coast of the continent and picked his way through the straits which bear his name—they discovered new oceans, overthrew prehistoric empires, builded cities, crossed sandy deserts, cut their way through tropical jungles, explored river and mountain and plain and opened up a new continent. One cannot help but feel that if this spirit of adventure and achievement which, except during the wars of independence, has lain dormant ever since could but be aroused again and devoted to works of righteousness and of reconstruction South America might still surprise the world.

Colonial Aristocracy. We find the period of conquest succeeded by two hundred years of colonial life, in which the children of the early adventurers settled down to the comfortable exploitation and enjoyment of what their fathers had won. Likewise the devout and fearless herald of the Cross is succeeded by the Inquisitor, intent upon the suppression of heresy or schism, and by the repeater of religious responses, content with the daily

round of religious duties. Individual initiative and the spirit of achievement, which had given South America to Spain, Portugal and Rome, now fell under a ban; and so the sons of the men who, clothed in coats of mail, had marched with confidence all over a whole continent, gradually settled down to the daily routine of managing their large estates, developing their mines, disputing over technicalities of the law, lulled to sleep by the murmurings of fountains and religious responses, to a life of unspeakable monotony, interrupted only by the excitement of an occasional birth, death, religious feast, *auto-da-fe*, or an even more occasional uprising of the Indians against the oppressions of their taskmasters.

Then came the wars of independence in the opening years of the last century, breaking out in Bolivia, Columbia, Peru and the Argentine until the whole of the Spanish possessions was aflame with a new passion for freedom inspired by the example of France and North America and made imperative by the colonial policy of the mother country whose viceroys were responsible to Madrid alone and whose exclusive monopoly of all the commerce of the colonies had long since become unbearable.

Military Dictators. The fifteen-year war of independence was followed by an even longer period of disappointment and disillusionment. The colonists had fought and died for liberty; what they won was only a change of masters. The unity of the colonial administration gave way, under the impulse of provincial interests, difficulty of communication, personal ambitions

and reaction against former concentration of administration, to a number of incipient republics, inspired by the 18th century zeal to achieve the "rights of man" and modelled, so far as form was concerned, after the democracies of France and the United States, but in reality dominated and controlled by a succession of "caudillos" or military leaders who, out of the prevailing chaos and confusion, climbed to the seat of power by their own audacity and executive ability, and under the title of president, dictator, or what not, exercised in their own persons the prerogatives of both departments of government, until each in turn should be overthrown by a combination of enemies and misfortunes which was too strong for him.

Commercial Oligarchy. From two to three generations however afforded sufficient time, in most of these countries, for the development of a new class—the business man and the banker. Furthermore, improved means of communication with Europe resulted in an inevitable international exchange of merchandise, capital, ideas, and people, going to and fro, all of which persistently tended to undermine the power and prestige of the military class. It is a significant fact that the actual president of Bolivia is a banker. Similarly most of the presidents and ministers of the other countries are either lawyers or business men, all of which only goes to prove that other interests in life are beginning to take a hand in the control of public affairs. However, in spite of this transformation, the few still manipulate the destinies of the many; for the old-time domination, first of colonial aristocracy and then of military prowess, has simply

been succeeded by the controlling influence of a newer commercial oligarchy, which is just recently coming into a consciousness of its power.

This continual rule of "the strong man," under one form or another, from the days of the viceroys on down to the present time, is of peculiar interest to those who have the future of South America at heart, as indicating, first of all, the predominant importance of right leadership in Latin American life, and in the second place, the crying need for the hearty co-operation of all those factors of religion, commerce and social transformation which can in any way foster the growing democratic potentialities of this noble race of people.

New Discovery of South America's Importance.

A multitude of factors have combined together to thrust South America prominently before the world during the last twenty-five years. It was early discovered that there were abundant resources of tin, copper, silver, gold, guano, cattle, sheep, rubber, coffee and all kinds of tropical products. The attraction of such riches deflected a considerable portion of European immigration and capital from North America to the continent to the south. In due time the opening of the Panama Canal brought the West Coast much nearer to Europe and the States, and the eyes of the merchants of the latter country were soon opened to the possibilities of trade in this region.

International complications in Mexico gave these Latin republics the long awaited opportunity to really make their voices heard in the councils of the world, which opportunity the "A. B. C." (a combination of the Argentine, Brazil and Chile) was not slow to seize. Finally

when the great war broke out, each and all of these South American nations found their interests involved, and asserted their sovereign rights as independent states, some maintaining their neutrality, others siding with the Allies, and all profiting enormously by the increased volume of trade in raw materials which, of necessity, flowed from these inexhaustible storehouses of nature to provide the sinews of war, thus bringing the whole world to see, as never before, its growing dependence upon South America for many of the necessities of life.

This new interest finds striking evidence in the fact that while at the beginning of the War not a single North American bank was operating in South America and not a North American steamship line maintaining passenger service between the two continents, to-day there are twenty-two banks having regularly established branches there, while several North American passenger lines have already been established and the number is materially increasing.

Under the encouragement of more peaceful internal conditions, foreign interests have invested heavily in South American resources and are rapidly developing their properties. As yet the manufacturing age has not arrived; we find ourselves rather in the period wherein natural resources are simply exploited and exported. Foreign combines are developing the petroleum fields of Peru and also the nitrate deposits of northern Chile; North American packers have invested heavily in the meat industry of the Argentine; English and American capital is building railroads and establishing large wholesale houses; most of the mines of the continent are controlled by foreign capital, and the same is true of

many of the staple industries of tropical Brazil. Before the war, the Germans were fast gaining control of the wholesale trade.

As an outcome of all this, South America finds herself to-day in a very difficult and delicate position which must be understood in order to appreciate her attitude to the outside world. Her problem is how to maintain a fair degree of political and industrial independence in the face of this rapidly rising foreign intervention in her commerce, and consequent control of the very springs of her national wealth. The foreigner, with his capital and his new ideas in religion or in education, is still made welcome; and yet beneath it all there are grave misgivings in the minds of those who can see farthest into the future. The Latin American has great faith in the future possibilities of his country and of his type of civilization. He delights to assure himself that while the 19th century belonged to North America, the 20th has been reserved by some kind Providence as the special epoch of South America. And it grieves him sorely to see the riches of his native land carted off to enrich a foreign land, or the peculiar characteristics of his culture contaminated by too great an influx of exoteric influences from the North. This explains much of Mexico's attitude to the United States.

The People and their Culture.

Now who are these forty million people and more who live south of the Isthmus of Panama?

Two nations were rivals in the discovery and colonization of South America. The Pope in that distant day,

to settle the dispute, drew a line through the whole continent running north and south and by his own authority, as Vicar of Christ, conceded to Portugal the territory lying east of this line, and to Spain all that to the west. The people of Brazil, therefore, are of Portuguese descent with a large admixture of African negro blood. The Spaniards did not settle their portion by families as was so markedly the case in the settlement of the east coast of North America by other nations. The Spaniard came rather as a young adventurer, mingled with the Indian races, and hence from that day to this the people of Spanish America have been a mixed race. Of recent years even more confusion of races has arisen from the large influx of Italians in the Argentine, Germans in the southern portions of Brazil and Chile and growing numbers of other nationalities, including even Japanese and Chinese, scattered all over the whole continent. Thus we have a heterogeneous mass of conflicting heritages and interests. This is the "Americanization Problem" of the south.

Most of the culture of the continent is centred in the larger cities and capitals, and speaking generally is confined to the coast regions. Lack of means of communication has retarded the development of the interior. In these larger cities are to be found the very latest marks of civilization and progress, a beauty and luxury of architecture and a gaiety of life which comes near rivalling that of Paris, London, or New York. The real energy and industry of the countries is concentrated about the plants where mineral and other resources are being developed, many of which are connected up with

the coast by railroads stretching in some cases far into the interior. But the moment one leaves the city, the industrial centre, or the regular lines of travel, he finds himself in the midst of a primitive wilderness with few or no companions and little provision for the supply of his wants aside from what he may have brought with him. One will search in vain for the type of farm life which is so familiar in our country. There are very few farmers in our sense of the word, but rather large land owners who sit on the piazza and smoke their pipe, and depraved peons who labor and sweat in the fields.

Pressing Problems.

Now out of this long and complex heritage of the past arise the pressing problems of the present day, most, if not all of which, will need the contribution which religion alone can make in order to find a solution. This is our call to South America. Any attitude on the part of the Christian missionary other than that of brotherly interest and co-operation is rightfully resented. The man who goes south with a superior air which virtually says: "I am right and you are wrong, so I have come to set you right," will inevitably be met with the retort: "Go on back home and clean up the evils of your own economic, municipal and political life."

Decline of the Roman Catholic Church. As South America faces the difficulties and perplexities of a new era, one of the most serious and alarming factors of her own internal life is the decline of the Roman Catholic Church. Just when a continent needs the guidance and

steadying power which comes from the preacher of moral and spiritual truths the voice of the prophet of God is silent.

There was a time when the Church of Rome was a power in the land, not even second perhaps to that of the King of Spain himself. But the privileges and temptations of religious monopoly proved to be her downfall. Her clergy remained, or else became, licentious and ignorant, her monasteries grew excessively rich in landed possessions, her preachers lauded the dignity of the Church, but ignored in their sermons the present day problems and conditions which were pressing so insistently upon the minds of men. And so the Church, whose chief concern should have been the pastoral care and spiritual direction of an awakening people, lost herself in perpetual intrigue in her endeavor to secure, for all time, the special prerogatives and riches gained in the days when popular credulity was her most valuable asset.

The result is that at present no thinking person turns to the Church of Rome for guidance; the clergy, who formerly were drawn from the better families, are now, of necessity, replenished from the lower grades of society and especially from the orphanages—and even then the supply is diminishing. Six years ago, there were only six young men studying theology in the Catholic Seminary in La Paz, Bolivia; next year, there were six; the next, only seven; and as four years are required to complete the course, this means that, on the average, only one and a half new priests were entering the ministry of the Church each year from that school. Other seminaries are in a similar condition. In February of

1917 the Bishop of La Paz, in a pastoral letter to the faithful of his diocese, complained that, at the time of writing, the doors of over thirty parish churches in that one diocese alone were closed through lack of priests to officiate at the sacred altar.

This is indicative of a condition prevailing, to a greater or less extent, throughout the whole continent. Religious services are being kept up in the larger centres of population, but the outlying districts are being abandoned and are sinking back into absolute godlessness; and while, in the cities, the cathedral, gray and sombre with age, still stands upon the same commanding corner of the central plaza, the people do not love nor fear the Church as they once did. The missionary then does not sail south to overthrow the Catholic Church. She of herself has already lapsed into a state of senility. The Christian missionary goes to save if possible a whole continent from the loss of all religion.

Modern Scepticism. This discrediting of religion was hastened and encouraged by the early appearance of all kinds of modern scepticism. In the reaction of the intellectual classes against the Church of Rome there has been a marked tendency to swing over to the other extreme and to affirm that, since the only religion with which they have been acquainted is false, therefore there is no religion which can be true. The Apostle's creed has been displaced by a more modern creed with three articles: (1) There is no God but Nature; (2) There is no religion but science; (3) There is no soul and nothing spiritual for all is matter.

Having no programme for changing the human heart, such materialism is compelled to pin its faith to legislation and transformations in organization or environment. But more and more it is becoming evident that it is exceedingly difficult, if not impossible, to conserve, by any such incomplete methods as these, the great moral and spiritual values of human life—values upon which the stability of home, commerce, society and the nation are built. Formerly these values and virtues rested upon the authority of tradition and custom, especially as expressed in a Church of long and venerable pedigree—a basis which to some extent at least was spiritual. But with the decay of the prestige of the Church, these precious heritages of life are endangered, for the foundation of authoritative tradition is crumbling beneath them, and no new foundation has so far been discovered. For the time being at least, the spirit of the people is not disposed to accept anything on mere authority. They have been literally “fed up” on authority. What is required to-day then is a re-vindication of all that which is spiritual, of God, virtue, the worth of man and immortality, upon some other basis than that of dogmatic authority, or the future holds little of promise for the spiritual life of the continent, so far as the educated classes are concerned.

A Twofold Call. Because of centuries of subjection under the autocratic rule of the Court of Spain, the lesson of self-government has been a long and difficult one to learn. But the lesson would doubtless have been learned more rapidly were it not that, during the last hundred years, these young republics have continued to

harbor within their midst an ecclesiastical institution which is the very antithesis of democracy. Here then is a very real service which we can render to the southern continent. We can introduce those types of religious thought and practice, which, in the northern hemisphere, have given rise to the great and flourishing democracies of the present century.

As has already been remarked, one of the chief concerns of Latin America is how best to defend herself from undue exploitation at the hands of foreign capital and management which, at present, are so indispensable to her, and yet so latent with danger. To nullify, partly at least, this very real menace we, whose chief interest is not gain, owe it to these countries to make extensive investments of capital and lives in the form of schools, church buildings, hospitals, literature, and transformed groups of devout and praying people, for which we expect no return on the investment other than the joy of service and the reward which attends success. Such service as this is intensely appreciated, and goes a long way to neutralize the unfortunate impressions of certain kinds of foreign intercourse. When the writer first went to Bolivia, he was very much interested in learning just what commodities his own country was exporting to that distant land. He discovered three: canned apples, Canadian whiskey, and Canadian missionaries. The apples were insipid and therefore not much credit to any country. This left the missionaries pitted over against the whiskey; both from Canada; and he has often wondered if Bolivia's intercourse with Canada had, in the end, brought moral and spiritual impoverishment rather than

lasting gain. We owe it to ourselves as a nation and to our reputation as Christian people to export our best rather than our worst. A nation is judged by its exports, be they in the form of apples, whiskey or men.

Assimilation of Backward Millions. Another serious element of weakness in these South American republics is found in the large proportion of their people who have, so far, been unassimilated into the common life of the community. The oppressed aborigines and negroes of the colonial epoch survive in the present day as savage, or semi-civilized Indians, and as half-breed peons of a slightly higher status. At best their scale of living is exceedingly low; their interests and tastes are rudimentary to a discouraging degree. They are content with laboring in the mines or in the fields for their daily bread, and spending what little surplus cash they may be able to accumulate in periodical carousals, generally on the occasion of some religious or patriotic celebration. The governments are endeavoring to establish schools in the centres where these people congregate, but as is always the case, such government effort, commendable as it may be, is woefully restricted by certain inherent limitations. Nothing but the Spirit of Christ will induce educated and refined people to descend to the level of the Indian and the peon to help him; nothing but the personal contact of such Spirit-filled friends of humanity can transform these unfortunates into men and women worthy of respect and esteem. South America has found that education alone is not sufficient. Consequently, on more occasions than one Protestant missionaries have been approached by the authorities with the request that

they co-operate in the effort to civilize and uplift this great mass of humanity.

Unification of Foreign Elements. This first challenge is to the uplifting power of Christianity, the second is to her power of assimilation and unification. Not only is national progress impeded by backward millions, but national unity is impaired by the presence in these republics of large foreign colonies of more recent origin; colonies which still preserve their alien interests, customs and sympathies. During the war the attitudes of Brazil, Chile and the Argentine were determined very perceptibly by the presence of large German, Italian and other colonies, who live within the state, and yet have not suffered themselves to become an integral part of the state. Any influence then, religious or otherwise, which would tend to break up these more or less alien units which have simply been transplanted from foreign soil will be exceedingly welcome.

Missionary Beginnings.

South America has been called "The Neglected Continent," and this characterization is not altogether inappropriate. Lying as it does in the southern hemisphere, removed from the main arteries of travel, and bound for centuries under the intolerance of the dominant religion, it is not strange that the Churches of the North should turn their attention, during the first decades of the missionary century, to the claims of the East.

Early Protestant Efforts. The early annals, however, of South American colonization afford a sad story of

one attempt after another to establish the Protestant civilization on the southern continent. French Huguenots, the Dutch, and the Moravians sought to plant the Protestant religion on the East Coast in connection with their ill-advised colonization schemes, and each attempt, in turn, was smothered under the cruel hand of misfortune or persecution.

It is essentially true of missionary work in South America that "beginnings have a way of incarnating themselves." Stories of early missionary efforts gather very largely around such heroic lives as those of Richer, who celebrated in Rio de Janeiro, in 1556, the first Protestant Communion service in America; James Thompson, who crossed the continent on mule back amid the greatest privations; and Allen Gardner, the record of whose heroism and devotion is among the most thrilling of any in missionary annals, and whose work is perpetuated by the South American Missionary Society, through which Society Canadian Anglicans are assisting in giving the gospel to the Araucanian Indians of South Chile.

Modern Missions. Coming down to the days and methods of modern missions as we know them, the first Protestant body to begin work in South America was the Methodist Episcopal Church, which opened its first stations in 1836, one in Rio de Janeiro and one in Buenos Aires. These early ministrations, nevertheless, were devoted chiefly to the English speaking colonies, and it was not until 1867 that an effort was made to reach the Spanish speaking people. The oldest existing missions

of the Presbyterian Church were founded in Bogota in 1856 and three years later in Rio de Janeiro.

A considerable number of church organizations—sixty in all—have entered the field from time to time and are carrying on their operations with varying degrees of success; but in spite of all this most of the stations already opened are woefully undermanned, and vast areas of the country are yet without a missionary of any kind.

The greatest stretch of unevangelized territory in the world lies in the centre of South America. Within an irregular district some two thousand miles long and from five hundred to fifteen hundred miles in width can be found only two or three missionaries.

One must not fail to make mention of the two Bible Societies, one British and the other American, whose faithful and devoted colporteurs travel repeatedly from one end of the continent to the other, penetrating city and hamlet and village, enduring all kinds of hardship, leaving behind them copies of the Word of God with a few simple words of explanation, and preparing the way for the entrance of the regular missionary when he shall arrive in due season. More recently, branches of the Y.M.C.A. and of the Y.W.C.A. have been established in Buenos Aires, Rio de Janeiro, and other centres.

Missionary Methods and Policies.

As is always the case, missionary methods have responded more or less promptly to the demands of the situation. The travelling colporteur has frequently been the pioneer. Where an opening was found, a missionary

and his wife took up their residence and, as a first step, generally established a school in response to the widespread demand for an English education. Some of these schools have since become institutions of nation-wide influence, as for example, The American Institutes of Bolivia, Santiago College and "El Instituto Ingles" of Chile, or the MacKenzie College in Brazil, where the children of presidents, ministers, senators and men of large means have been sent for training under Christian ideals. In so far as public opinion would permit, gospel services were held and little churches of converts won. In some cities where the door of approach long remained closed, as in Arequipa for example, trained nurses moved about from house to house, with their quiet ministrations, and soon opened a way of access where other means had failed. More recently hospitals have been established and medical work undertaken. The emancipation of the Indian races—the most neglected of all—is sought by means of schools, agricultural training, medical attention and religious teaching. Briefly, according to the statistics of 1916, there were in Latin America, including Mexico and Cuba, 2,172 foreign missionaries, 2,654 church organizations, 285,000 full communicants and a yearly expenditure slightly exceeding two million dollars.

A distinct stage in the missionary conquest of South America is marked by the Panama Conference, held in the city of Panama in February, 1916. In missionary circles, it had been felt for some time that the period of individual and denominational independent activity had about passed, and that the peculiar conditions prevailing in South American life required more concerted action

on the part of the missionary agencies than had been effected so far, in order that as united a front as possible might be presented to a people, whose cardinal conception of truth and religion was unity. The favorite syllogism of the Catholic apologist, as he attacked Protestant propaganda, has been: "Truth is one; you are divided; therefore you have not the truth."

As a happy result however of extensive investigations, made preparatory to the Conference and submitted thereto in the form of exhaustive reports, and growing out of the deliberations of the Conference itself, at which were present 500 delegates in all, a Committee on Cooperation in Latin America has been constituted, of which Robert E. Speer is chairman and Rev. S. G. Inman is secretary. This Committee is devoting itself to the co-ordination of the forces on the field through a common literature, division of the territory, advanced educational programmes, detailed surveys of the field and the awakening of a heartier support from the Churches at home. Under the direction of this central clearing house, the last four years have witnessed some distinctive contributions to missionary policies and achievements in South America along the lines indicated above and give grounds for the hope that a new era of combined effort has already begun.

Missions of the Canadian Churches.

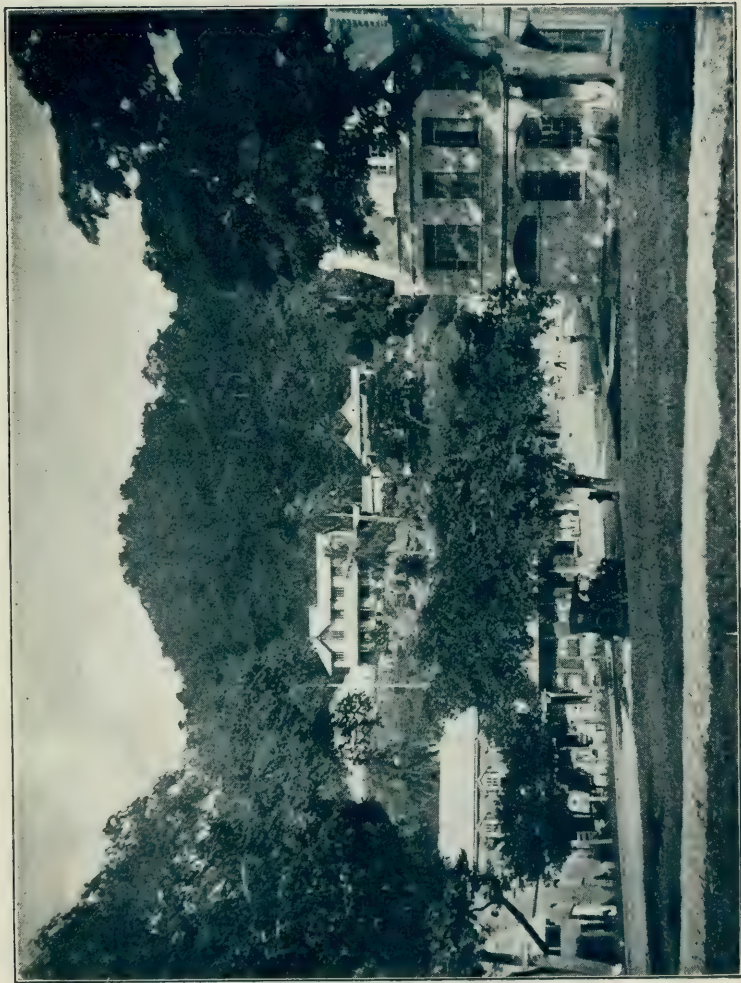
Canadian Churches are represented in South America by the Anglicans, who, through the South American Missionary Society, support a missionary among the Araucanian Indians at Temuco, Chile; the Presbyterians,

who have missions among the East Indians in British Guiana and in Trinidad; and the Baptists, who have been laboring since 1898 in Bolivia.

Presbyterian Work, Trinidad. Trinidad is one of the most beautiful islands in the Western Hemisphere. It fell first into the hands of the Spaniards, then became a French possession and finally, in 1802, was ceded to Great Britain. Of the population, which numbers 333,000, only 5,000 are whites, while no less than 120,000 are East Indians. After his emancipation from slavery, the negro could not be relied upon for labor. To meet the need, East Indians were brought to the island, under an indenture system, to work in the cocoa and sugar plantations.

It was the presence of this East Indian Community that led Dr. John Morton, over fifty years ago, to urge the Canadian Church to establish a mission among the Hindus in Trinidad and afterwards to accept an appointment as the first missionary. The success of the work has amply justified the undertaking.

The activities of the Mission are largely educational, although evangelism is by no means overlooked. Seventy "Assisted Schools," that is schools supported by the Government but controlled by the Mission, are under its care. The missionaries appoint the teachers and inspect the schools. For such service the Mission has the privilege of teaching the Bible the first hour of each day. In this way there are about 14,000 children in the Presbyterian Schools in Trinidad under daily Christian instruction. There is also a High School which prepares students for matriculation into Cambridge University



NAPARIMA GIRLS' HIGH SCHOOL ON HILLSIDE SAN FERNANDO TRINIDAD

with which it is affiliated, a training school for teachers and a Theological College.

Largely owing to the fact that the Hindu, whether in old India or in Trinidad, is only just coming to recognize the value of education for women, educational work among the girls has not kept pace with that among the boys. Slowly, however, custom and prejudice is yielding to Christian effort. Two girls' boarding schools are carried on, one with thirty-eight pupils and the other with accommodation, when completed, for seventy-five.

Every schoolhouse is used as a church on Sunday. These with the regular church buildings furnish ninety-five preaching places where services are conducted every Lord's Day by the missionaries and their helpers.

Of the Hindu population of the island but a fraction has yet been reached. The present staff of missionaries is altogether too small to cover the field. The Forward Movement programme calls for five new male missionaries, two lady missionaries and a largely increased number of trained native workers.

British Guiana. Like Trinidad, British Guiana has passed through a succession of hands—Spanish, Dutch and French in turn—finally becoming a British possession in 1803. It is situated on the north shore of South America and is larger than Trinidad, extending 270 miles from East to West and having a depth of 540 miles on the Western side, and on the Eastern side of 300 miles. The entire population of the colony is only 300,000 and of these 135,000 are East Indians imported for labor on the plantations.

A good road runs along the sea front a distance of about 170 miles, and along it the population live in a succession of 214 villages with some communities inland on the banks of the rivers. The Presbyterian Mission extends along this road for 160 miles. As in Trinidad the work is with the East Indians who live in the villages amongst the negroes.

The method of mission work is practically the same as in Trinidad. Twenty-five schools are conducted, only ten of which, however, receive Government grants. From year to year an appeal has been sent home for one or two lady missionaries to open a Boarding School for girls. But thus far there has been no response. An inviting field awaits the lady worker who would find ready access to the homes of the people.

The present missionary staff consists of four male missionaries and one single lady. The Forward Movement programme calls for three additional male missionaries, two lady missionaries and an increase in the number of ordained and unordained native helpers. The call is a challenge to the young people of the Church.

Baptist Work. Bolivia, where Canadian Baptists are working, is a republic of the interior, with an area almost exactly equal to that of Ontario and Quebec combined and a population of two million souls. Due largely to its natural isolation from the rest of the world, this country was one of the very latest to be occupied by evangelical forces. A few colporteurs of the Bible Societies had made their way into this remote district, one of whom was assassinated at the instigation of the ecclesiastical authorities as he was travelling in the

southern portion of the country, and another was held for trial before the court of the city of Sucre, accused by the archbishop with the crime of attempting to undermine the established Church of the country through the sale of prohibited Bibles. But previous to 1898 no regular missionaries had taken up their residence in Bolivia. In this year Rev. A. B. Reekie, the pioneer of the Canadian Baptist Mission Board settled in the city of Oruro, to be followed in a few months by Rev. and Mrs. Routledge, who opened up work in La Paz, the capital of the country, and by Rev. C. N. Mitchell and wife who, after spending a year in La Paz, established themselves in the city of Cochabamba, in 1901. The Bakers arrived in 1900.

Those were the days of religious bigotry and suspicion, for while a liberal Government had succeeded in overthrowing the old conservative regime in 1899, nevertheless the old laws still remained on the statute books, and the arrival of the emissaries of a new type of Christianity was very disquieting to the masses of the people who were still fairly loyal to the Mother Church, and whose suspicion was fanned into a flame by the clergy on the slightest pretext. The activities of the missionaries therefore were largely confined to school work, to visitation in the homes where an open door was found and, as public sentiment would permit, to the preaching of the gospel in the privacy of their own homes, since the constitution still forbade the public exercise of any other than the Catholic religion.

Since then the Baptists have maintained their missions in the three cities mentioned above, La Paz, Oruro,

and Cochabamba, in each of which a small native church has been established and a growing constituency of sympathetic people is being built up. In Oruro two mission properties have been secured, a school building with a large piece of property in the suburbs and a mission compound near the centre of the city. The mission suffered a severe loss in 1917 through the death of Rev. C. N. Mitchell, who had labored for years in Oruro, and had succeeded in building up a very promising cause in the city. At present, Rev. and Mrs. Haddow with Miss Wilson are occupying La Paz; Rev. and Mrs. Buck with Miss Mangan are in Oruro, and Mr. Reekie is in Cochabamba, assisted by Mrs. Wilkinson and Miss Morton who, after several years of most devoted service at their own expense in La Paz, recently removed to the lower levels of the former city. Rev. Johnson Turnbull and family, of New Zealand, have been rendering faithful service for the past ten years in Oruro and Cochabamba.

Other societies have more recently established themselves in the republic, the chief of which is the Methodist Episcopal Church which, for some ten or twelve years, has conducted flourishing American Schools in the cities of La Paz and Cochabamba, with preaching stations in these two cities and in one or two neighboring towns. The Plymouth Brethren, working up from the Argentine, have a man in Sucre; an interdenominational society from Australia is laboring among the Bolivian Indians with headquarters at San Pedro; while a second effort is being made for the Indian population at the farm on Lake Titicaca, under the auspices of an interdenominational mission from the United States. According to

reports submitted to the Panama Conference, which are fairly indicative of conditions to-day, there are in all about sixty foreign missionaries in the country, with eight principal mission stations and as many sub-stations, one hundred and fifty to two hundred full communicants, and a much larger friendly constituency which it would be very difficult to calculate accurately.

These results might seem to offer very little reward or encouragement for the effort put forth during almost a quarter of a century. But these figures must be viewed in the light of the varying response to the gospel message in different parts of the continent. The countries where evangelical work is progressing most rapidly are Brazil, Argentine, and Southern Chile, regions where the old established families and traditions have been mightily disturbed by a large influx of foreign population from Europe, and who also, by their own transfer to a new country, have thereby made themselves more hospitable to new ideas. Here Protestant missions are prosperous. In some of the frontier districts of the Argentine there are towns of very considerable size where there is a Protestant chapel but no Catholic church. But in the republics to the north and west, where the Catholic traditions struck their roots in deep, where Spanish conservatism and pride of custom have long survived colonial days, and where no considerable European immigration has appeared to break up the settled conditions of earlier years, evangelical missions have not yet been able to count their converts by thousands. The reaction against the dominant church is already pronounced, but it has rather led men right past the door of evangelical

Christianity into the fold of scepticism. We must labor in faith awaiting for a new movement to set in.

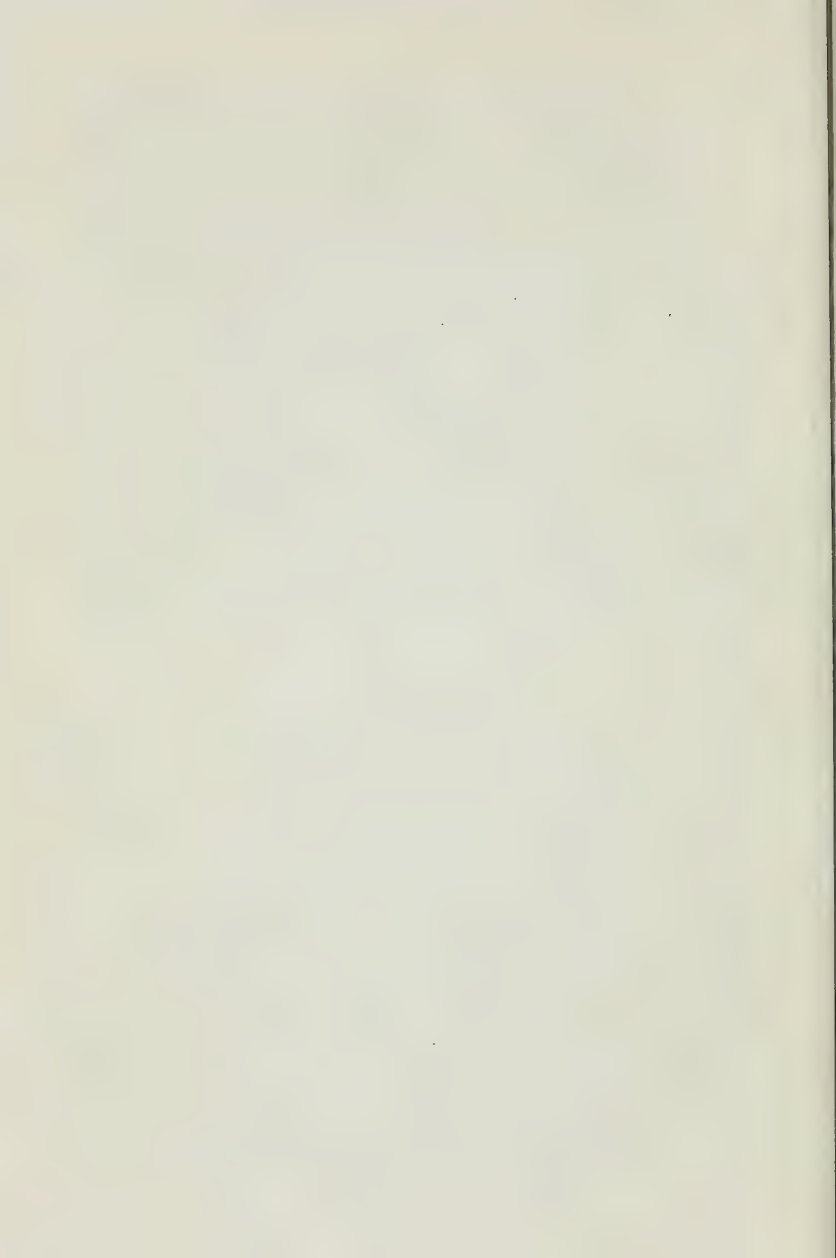
The true significance and importance of the work is more accurately indicated in the growing spirit of liberality, and in the progressive legislation of religious reforms, which have about removed the disabilities under which the missionary has labored. Needless to say, these reforms, while they have sprung spontaneously from the heart of the liberal classes, were inspired and made urgent by the presence of the missionaries. The reforms inaugurated in Bolivia are typical of what has transpired either before or since in other countries. First of all, the cemeteries of the country were taken out of the hands of the Church and placed under the control of the municipalities in order that non-Catholics might be buried therein—previous to this they were buried outside the wall; the entrance into the country of foreign friars has been very materially restricted by the Government in order to avoid the danger of foreign intrigue; convents and monasteries now hold their large estates under the tutelage of the Government and can neither sell, buy nor receive property without the State's permission; some of these convents have actually been closed and their property been confiscated as non-productive to the common good; the constitution was revised in 1905, so as to grant religious liberty, and in 1912 a new marriage law was enacted, making the only legal ceremony to be that celebrated before a justice of the peace. In 1917 the neighboring republic of Peru, which up to that date had enjoyed the unenviable reputation of being the last South



GOSPEL HALL, LA PAZ
(Baptist)



SARAH MORTON DORMITORY, TRINIDAD
(Presbyterian)



American republic to grant religious liberty, amended its constitution to that effect, and now the entire continent is open to the gospel message, so far as the law is concerned.

The Heart Hunger of a Great People. These numerous and ever-increasing reforms are very significant of a new attitude which is becoming increasingly prevalent over the whole continent. They bring to light a weariness with the domination of the Church of Rome. They indicate, on the other hand, the quest of the Latin mind for some newer and fresher interpretation of the Christian message, which shall bring a satisfying response to the yearnings of the human heart, and which they have not, so far, found, to any very large extent, either in criticism or in the Protestant appeal as it has been presented to them.

I know of no more pathetic expression of this thirst for a new and more spiritual interpretation of life than the following words, which appeared in April of 1912 as an editorial in *El Diario*, La Paz, a daily which at the time was owned and controlled by the Vice-President of the country. The reference is to a series of sermons preached each year during Lent in the Catholic churches:

“Easter week has passed and nothing noticeable has happened. The sacred orators of former years have found no worthy successors. The Word of God has been silenced in the land.

“In the present era of evolution, our country needs prophets with high ideals; men of brilliant talents, who, rising above the commonplace and the threadbare, will

open up new channels to religion and give it new applications to present-day questions; men who will challenge the attention of our most intelligent, leading them into an appreciation of the beautiful teachings of Jesus and, in this way, making life more humane, society sweeter, and mankind more honorable, more devoted to duty, and above all, more tolerant. . . .

“It would seem as though our pulpits were draped in mourning to lament the absence of their former princes. A profound stupor has passed over our pulpits, and their voices no longer echo throughout our national life nor touch the hearts of men. The present lack of intelligent, vigorous, up-to-date preachers, is nothing less than a national misfortune.”

Has Canada anything to supply this lack?

CHAPTER VII.

MEETING THE CHALLENGE.

The previous chapters have reviewed the present situation in the various countries in which Canadian Foreign Mission Boards are at work, the response that Canadian Churches have made to the call of the non-Christian world and the requirements in equipment and reinforcements necessary to meet the challenging opportunities in every field.

Completing the Record.

A summary of this response, however, would be incomplete without reference to the work of the Presbyterian Church in the New Hebrides. Special interest attaches to this work in that it demonstrated anew the marvellous power of the Gospel to transform savage cannibals into Christian men and women, and also in the fact that it marked the beginning of foreign missionary activity by Canadian Churches directly through their own Boards. This does not mean that Canadian Churches had done nothing for Foreign Missions previous to that time. In 1832, the Baptists of the Maritime Provinces appointed a Foreign Mission Board and, in 1845, sent forth Richard Burpee and his wife to Burma, the first Foreign Missionaries to be sent from Canada. The other Churches had raised funds

for the work and some had sent missionaries to the field. All foreign mission work done in those earlier years, however, was through the Mission Boards of either England or the United States.

The name inseparably associated with Canadian work in the New Hebrides is that of John Geddie, the heroic pioneer of Western Polynesia. It was Geddie who, under God, led the Presbyterian Church of Nova Scotia to open a Mission in the heathen world, and who, in 1846, was sent forth as its first missionary. Nineteen and a half months later, he and Mrs. Geddie landed on the island of Aneityum, which for many long years was to be their home, and the scene of one of the most thrilling and inspiring chapters of missionary triumph.

The islanders were a degraded, savage race. Crimes of all kinds were of constant occurrence. Treachery, falsehood, theft and licentiousness abounded. War was continuous. A member of one tribe dared not venture beyond his own territory without fear of being killed. Life had no value and blood flowed every day. Most terrible of all was the fierce cannibalism that prevailed in the islands. Could the Gospel transform such degraded savages?

Few if any other Canadian missionaries have passed through such trying experiences as marked those early years. Yet by the close of the fourth year the following remarkable achievements are recorded: a language acquired and reduced to writing; thousands of copies of parts of the Scripture circulated; some hundreds taught to read; and nearly half of the population brought to embrace Christianity.

In 1861, the Mission had its baptism of blood. In that year, Mr. and Mrs. George Gordon were cruelly murdered in the island of Erromanga. The news of their martyrdom profoundly stirred the home Church. Among those who volunteered to take the place left vacant was James Gordon, a brother of the martyr, who himself later, on the same island, met the same tragic fate. Blood-stained Erromanga, though, was to know the conquest of Christian Missions. Near the scene of the first martyrdom a memorial church now stands dedicated to the memory of the martyrs, while the island itself has become a part of Christ's possession.

Other missionaries were sent out from time to time who, with similar heroism, carried forward the work. Geddie died in 1872. Behind the pulpit in the church at Anelcauhat, in Aneityum, was placed a tablet with the memorable inscription: "When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen."

In 1912, the Canadian Presbyterian Church handed over the New Hebrides Mission to the Australian Church, thus closing one of the most thrilling chapters in the history of Canadian Missions.

Review of the Task.

In successive chapters we have had brought before us the marvellous opportunities and challenging tasks facing us in the non-Christian world. Japan, with her unprecedented national achievements, calling for that which alone can make her strong and stable and safe, and with half of her population farmers,

who as yet have been scarcely touched by the Gospel; China, with her new day as yet marked by turmoil and disorder, but with a new attitude of friendliness and receptiveness to the missionary and his message, and yet with vast sections of her four hundred millions of people unreached and unprovided for; India, with one-fifth of the human race, with a great awakened national consciousness asserting itself, a land that has witnessed such wonderful demonstrations of the triumphs of the Gospel, and yet a land where one-third of the three hundred and twenty millions are absolutely outside the scope of any present missionary activity; Africa, "dark, sobbing Africa," that had its early dawn eclipsed, but upon which a new dawn is rising, the land where the line of battle between the Crescent and the Cross is more strongly set than anywhere else, and the issue of which the Church's response will determine; and South America, the continent of to-morrow, concerning which land one of her closest students says: "The missionary has now the most remarkable opportunity ever presented in the history of Latin America"—all these lands have been passed in review before us.

We have also reviewed briefly the work that our Canadian Churches are doing in seeking to carry out our Lord's Commission and the imperative call they are making at this crucial time for a large advance. It is for us to determine how we are to meet the challenge that these lands now make and with which Christ through His Church now faces us.

The attitude with which a great task is met is the test of manhood. To the man of small soul and narrow

vision, the magnitude and difficulties are an occasion for despair; to the man of faith and courage they are a challenge to strength and endeavor. Is our Christian manhood sufficient to see in the great world missionary enterprise, a challenge so glorious as to enthral us and so great as to compel our whole-hearted enlistment?

The Three-fold Challenge.

Growing out of the discussions of the previous chapters is a three-fold challenge which we must face. There is the challenge of the past, the present and the future.

Challenge of the Past. The missionary work of Canadian Churches has proven again the adequacy of the message to meet the needs of all classes and all conditions of life, whether the savage cannibal of the New Hebrides, the pagan of Central Africa, the literati of China or the lordly Brahmin of India. It has carried a power that has broken down opposition, overthrown social wrongs, and made for moral righteousness. Its proven adequacy enforces the challenge.

Moreover, our Churches, some for upwards of seventy years, have been putting into this enterprise much of their best thought and life and money, and in making this investment, have become possessed of a rich experience equipping them for wise and successful leadership.

On the various Mission Fields also, foundations have been laid. Knowledge has been gained, confidences won, friendships established, policies have not only been thought through but also tried through, workers have been trained, organizations have been effected, seed has

been sown, the cultivating has been done. The call now is for harvesters.

What shall we say too of the challenge that comes from those who have given their lives in the enterprise—Geddie and the Gordons in the New Hebrides; Mitchell in South America; Currie in Africa; MacKay in Formosa; Hart and Taylor and Crutcher and Kilborn in West China; Menzies in Honan; Russell in Central India; Timpany, McLaurin and Davis in South India, and others of the noble band of men and women? These all challenge us.

“To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep.”

Challenge of the Present. The challenge of the present comes, in the first place, from the missionaries on the field. “At no previous period in the history of Christian Missions was the faith of the missionary more manifest than now. Nothing in modern Christianity is more inspiring than the spirit of the men and women, who, during recent terrible years, have lived amid the horrors of civil strife in China. They have gloriously vindicated their Divine calling, and they call unfalteringly to the Church at home: ‘Let us go up at once and possess it, for we are well able to overcome it.’ Never were they so eager and confident as they are today. Never did they see more clearly the glorious possibility of a really great Christian triumph.”

The opportunities of this hour have never been par-

alleled and, in a very large sense it may be said, the need has never been equalled. Dissatisfaction with present conditions and the desire for something other, together with new attitudes towards the missionary, create, in many lands, conditions favorable to a mighty advance.

Nor must we overlook the development of native leadership in the churches. The General Secretary and outstanding leader of the "China-for-Christ" Movement is Dr. Cheng Ching-yi, a man of exceptional ability. Men of rare devotional spirit and remarkable evangelistic gifts are being raised up, as Kanamori in Japan, Ding Li Mei in China, and Sunder Sing in India. The nationalistic spirit of the day is asserting itself in the churches, particularly in India. This, while giving rise to one of the difficult problems of missionary administration, is one of the most inspiring features of the present situation. All conditions on the field indicate a divine call for advance.

The Challenge of the Future. Should the home Churches fail in this day of crisis, who can estimate the results to the world at large and to the Churches themselves? The future of the world is bound up with the response made by the Churches to the world challenge. No greater contribution could be made to world welfare than that of a mighty forward movement in Missions. The results which have been won in India, in Korea, in China, in Japan and in the other fields, all tell of the glorious achievements possible to the Church.

The challenge of the future, however, is not only in view of what we may give and the service we may render the non-Christian world, but also in view of what

those lands and peoples may give us. The Christ and His Gospel are universal. Their full interpretation can never be given by any one race. When the Hindu, with his deep mysticism, and the other races, each with its own peculiar qualities of mind and heart, under the illumination of the Divine Spirit, have given us their interpretations, then shall we discover new depths and riches that the unaided Anglo-Saxon mind could never have fathomed.

The strongest appeal, however, is found in the purpose of the enterprise. It is that which gives it its grandeur, its assurance of triumph, and its commanding challenge. Its purpose is to bring men into allegiance to Christ. Its consummation is the fulfilment of the prayer, "Thy Kingdom come, Thy Will be done on earth as it is done in Heaven." To this three-fold challenge what shall be our response?

The Four-fold Response.

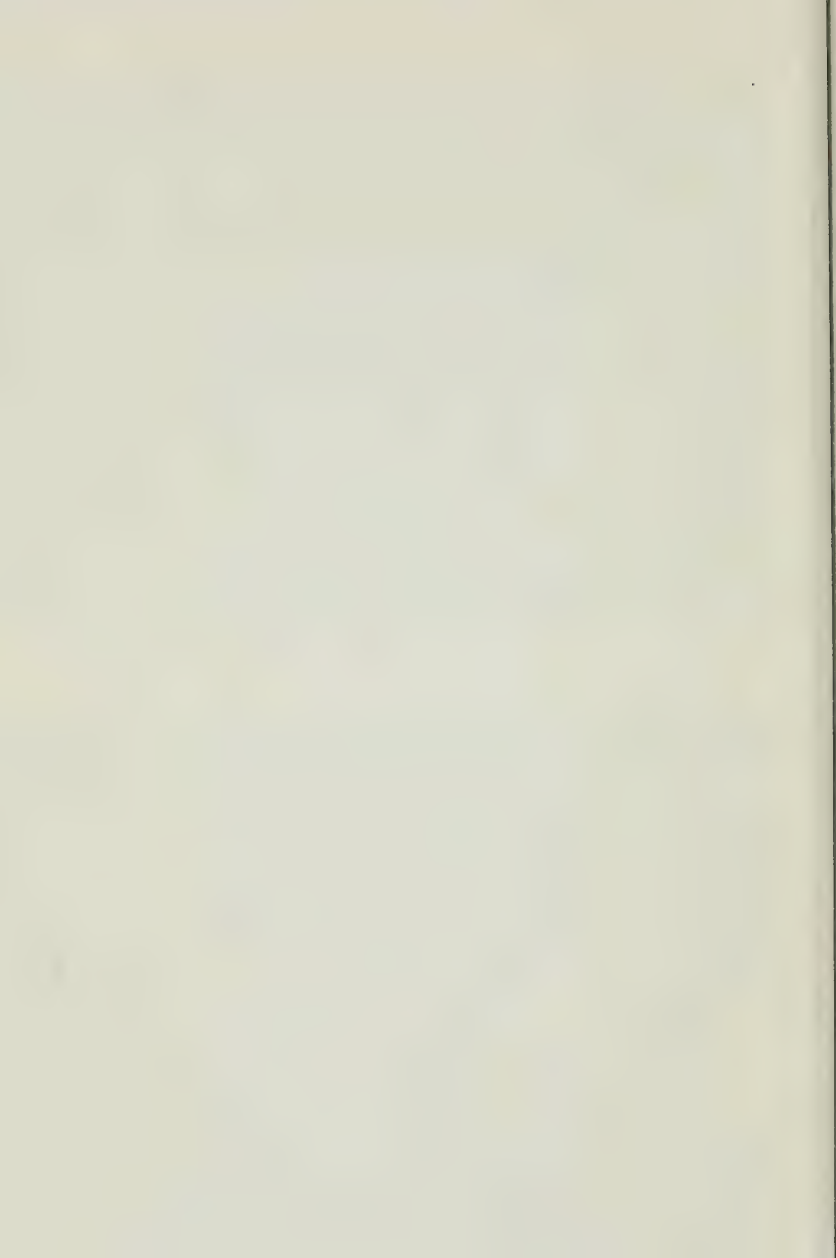
Missionary Intelligence. An adequate and abiding response to the challenge demands, first of all, missionary intelligence. Interest, prayer, service, giving, are all based upon knowledge. John R. Mott has said: "If we are to have able missionary leadership at home, intelligent adoption of the missionary calling as a life-work, financial support in proportion to the need, prayer with the spirit and with the understanding, if we are to have the broadest and most virile types of Christian character in the membership of the Church, there must be a thorough promotion of missionary intelligence."

The pastor who is responding to the challenge, will



PAGEANT—JAPANESE SHINTO WORSHIP





not confine his missionary instruction to the annual or even the monthly missionary sermon, but with a mind filled with the story of the progress of the Kingdom of God, and with a heart aflame with a passion for world conquest, will, through sermon, prayer-meeting address, personal conversation, and in countless ways continually lead his people into intelligent participation in the missionary work of his Church.

This instruction moreover, must be a life-long process, beginning with the youngest child and continuing, with proper adaptations, through the various grades of child and adult life. The work of Missions must be naturalized in the hearts and homes of Christian people. This calls for special attention being given to regular and graded missionary instruction in our Sunday Schools and Young People's Organizations.

While there are many ways by which this intelligence may be promoted, experience has shown that no method of missionary education equals in thoroughness, permanency and practical results the Mission Study Class. A programme of such classes should be promoted in every congregation each season. The results would be incalculable in the missionary life of the Church.

Closely related are the Summer Conferences, both those conducted by the Churches themselves and those conducted for the Churches co-operatively by the Missionary Education Movement. These are training schools for leaders and prospective leaders in the work of the local church. The magnificent service these Conferences have rendered should lead every congregation to share each season in the opportunity they present.

In our Colleges and Universities, groups for missionary study and discussion should be formed, and every effort made to see that no Christian student, at least, leaves the College without an intelligent acquaintance with the missionary enterprise.

Christian Stewardship. The response to the missionary challenge demands moreover the practical recognition of Christian stewardship. God's absolute ownership must become a reality with us, and our trusteeship the principle governing our relationship to all life and possessions, if the Kingdom of God is to be established in the earth. The life motto of David Livingstone, carried out by Christian men and women, would mark a new era in world-conquest: "I will place no value on anything I have or may possess except in its relation to the Kingdom of God."

Prayer. There is, however, no human means of releasing the measureless forces required for the accomplishment of this great task apart from intercessory prayer. Prayer is the determining factor in the conflict. Campbell White says: "Prayer is the first and chief method of solving the missionary problem. Among all the methods that have been devised none is more fruitful than this. If we could get a definite group of people at home into the habit of supporting by prayer, each missionary in the thick of the fight, by this simple method alone the efficiency of the present missionary force could probably be doubled without adding a single new missionary."

The study of our Canadian work reveals the striking fact that every advance in our missionary activity has

had its birth in prayer. John R. Mott has given the following testimony: "For many years it has been my practice in travelling among nations to make a study of the sources of the spiritual movements which are doing most to vitalize and transform individuals and communities. At times it has been difficult to discover the hidden spring, but invariably where I have had the time and patience to do so, I have found it in an intercessory prayer-life of great reality."

Never more than in these days of vast undertakings, campaigns and organizations has there been greater need for emphasizing the essential character of prayer.

Personal Dedication. The response to the challenge we have been facing demands, furthermore, the definite, personal dedication of life. The Boards of all our Churches are appealing for workers. The splendid success of the Forward Movement has made possible a still further increase in the missionary staff. The response, however, to the need we have been reviewing is to be determined not alone by the present, definite appeals of the Boards for candidates, important as that is. The appalling need and compelling opportunity on the one hand and the call of Christ Himself on the other, constitute the underlying call to missionary service.

With the Forward Movement policies of the Boards covering from three to five years, a large number of additional workers will be required. This means that volunteers should now be in training. Pastors and leaders should face their young people with the question of investing their lives in this work. The Christian

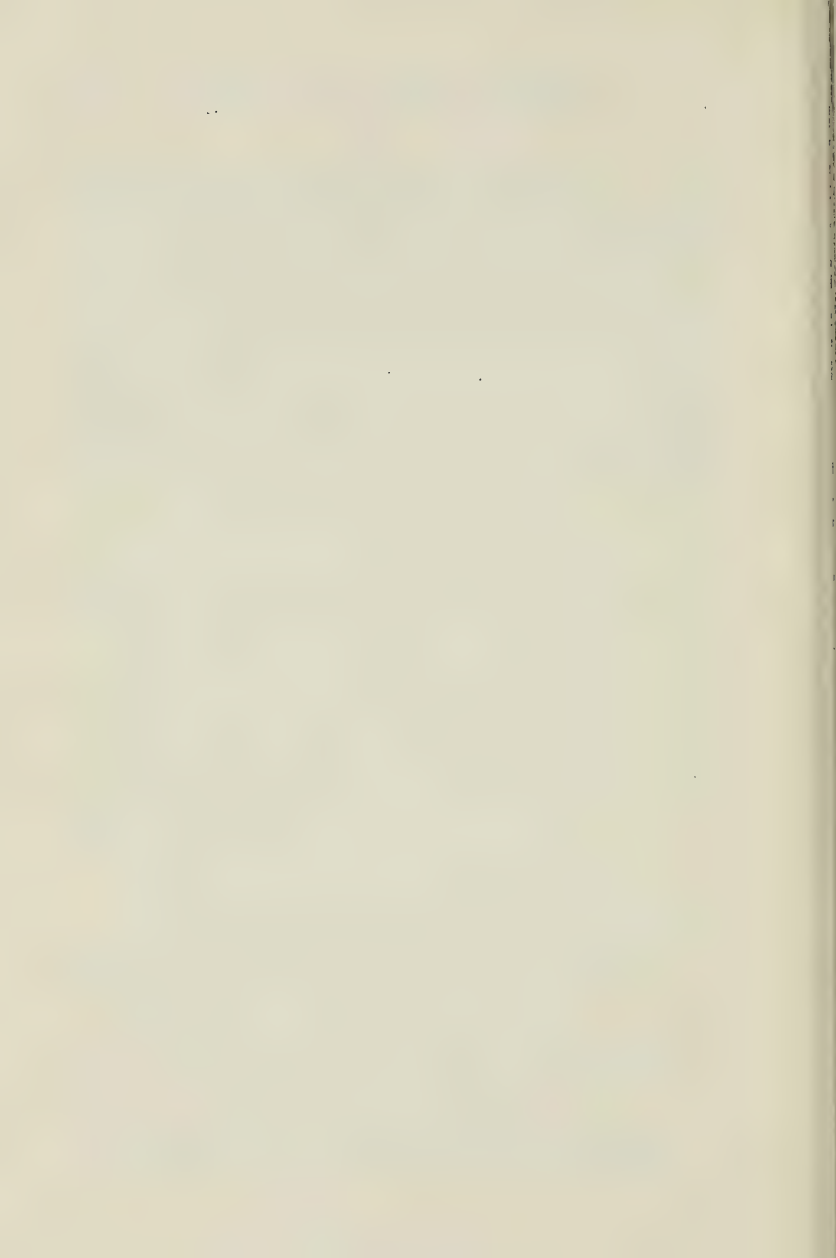
home should be a recruiting ground giving of its best for this noblest of all service.

Is there any field or form of service in which a young man or young woman can invest life where it will yield a larger or more satisfactory return? Sherwood Eddy has expressed it thus: "To go to a nation whose very springs are corrupted, with social conditions debased, economic problems unsolved, in moral and spiritual destitution; to go to them with a gospel that will solve every problem and transform every evil; to establish centres of light; to train the native ministry; to guide a growing church; to mold a nation's life! To know that even in the face of apparent present failure, ultimate success is assured; to bring the day the prophets saw; to fill the earth with His glory! Best of all to repeat the life of Christ to a nation that has not known Him! Have all the ages offered angels or men a greater glory than to carry on the work 'which Jesus began.' Hear Livingstone from the heart of Africa: 'I have never ceased to rejoice that God has appointed me to such an office'; and Moffat: 'It was a glorious work!'"

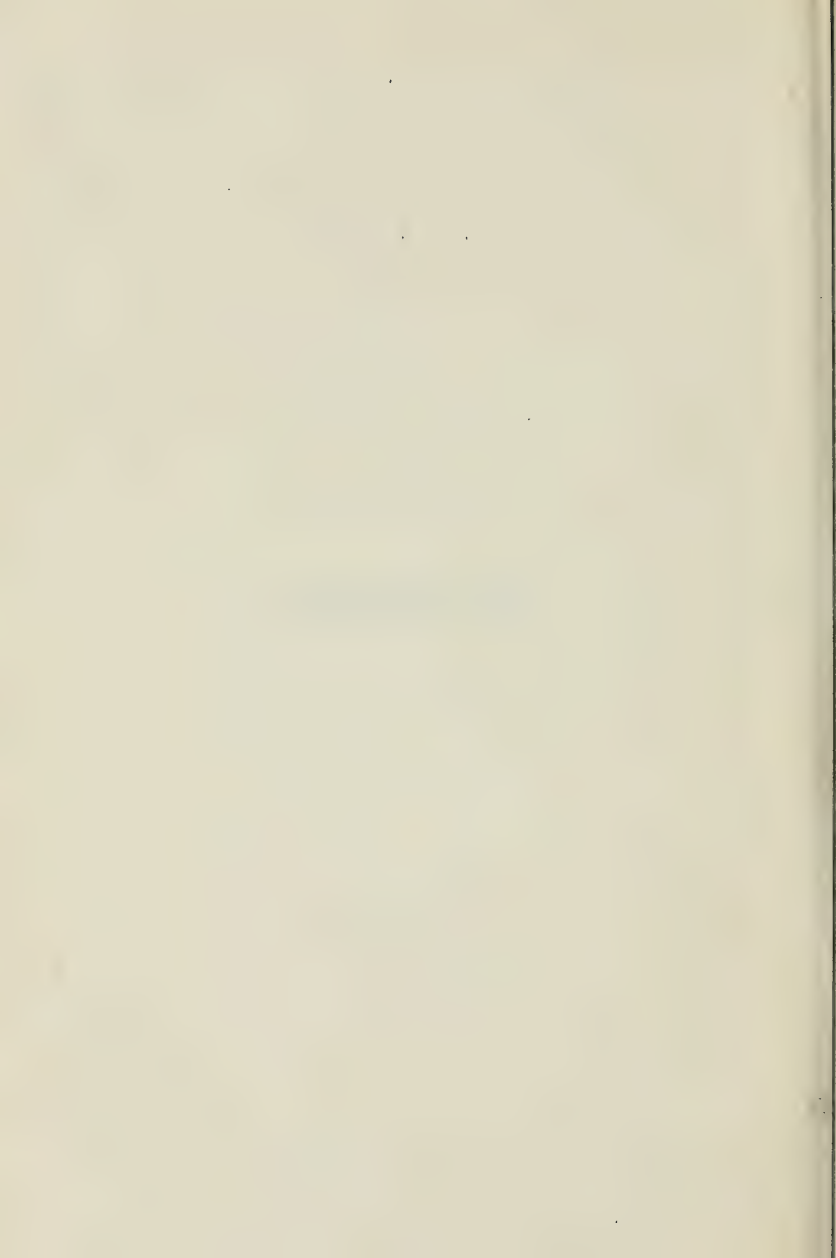
The call is two-fold—it is a call for the enlistment of young men and young women in the missionary enterprise abroad and a call for recognition of personal responsibility on the part of the entire membership of our Churches at home. Just as the War was the affair, not only of the fighting forces at the front, but of the whole nation, and to win the victory every citizen was called upon to do his part, so the greater Conflict is the business of the entire Church and its full triumph calls for the dedication of every life to the world programme

of Jesus. The great majority can never go to the foreign field. They are nevertheless just as truly called to form the home base for the enterprise, without which the work and its successes abroad would be impossible.

The call is individual. It is not merely the call of a great need or the call of a crucial opportunity or the call of the Church. It is the call of the Christ. It is to each one. What shall be our response? Only as that response from each is a complete dedication of life with its powers and possessions to Him will it be possible for Canada to do her full share in world tasks.



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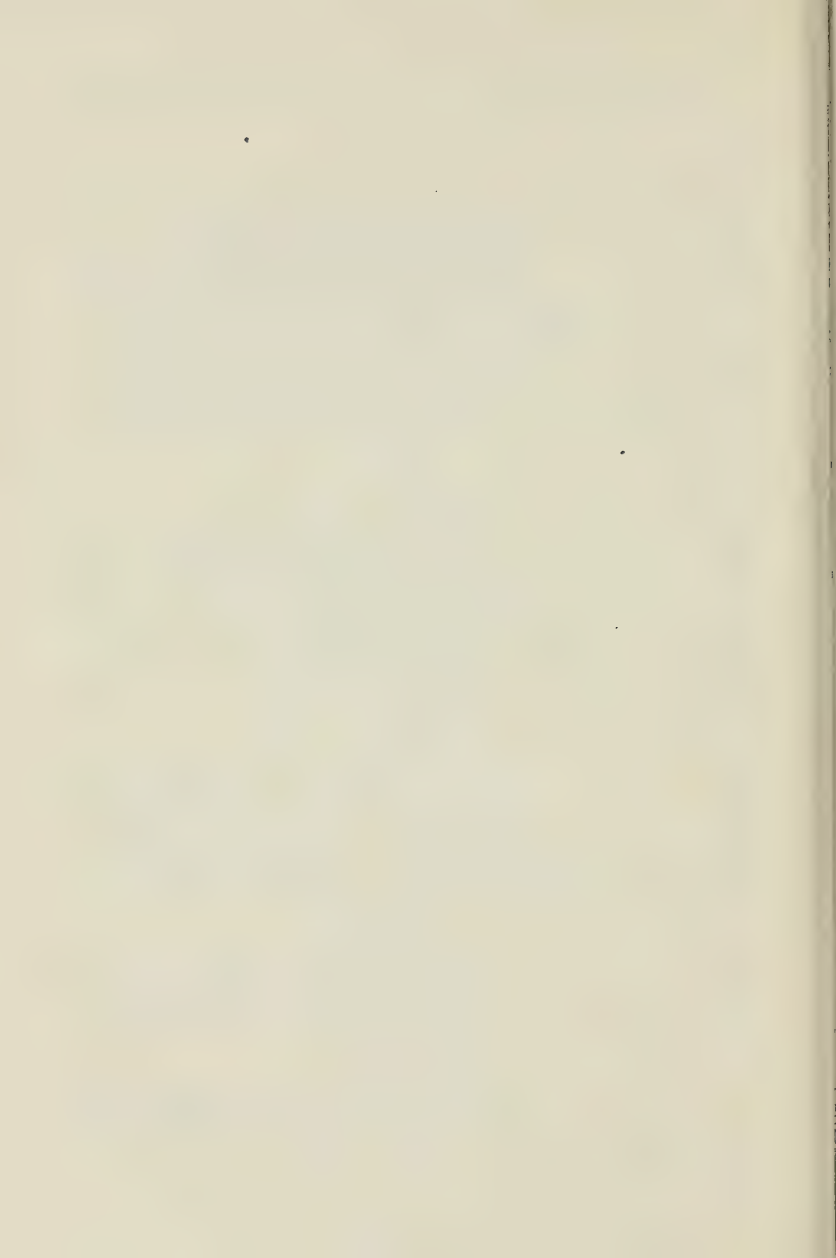
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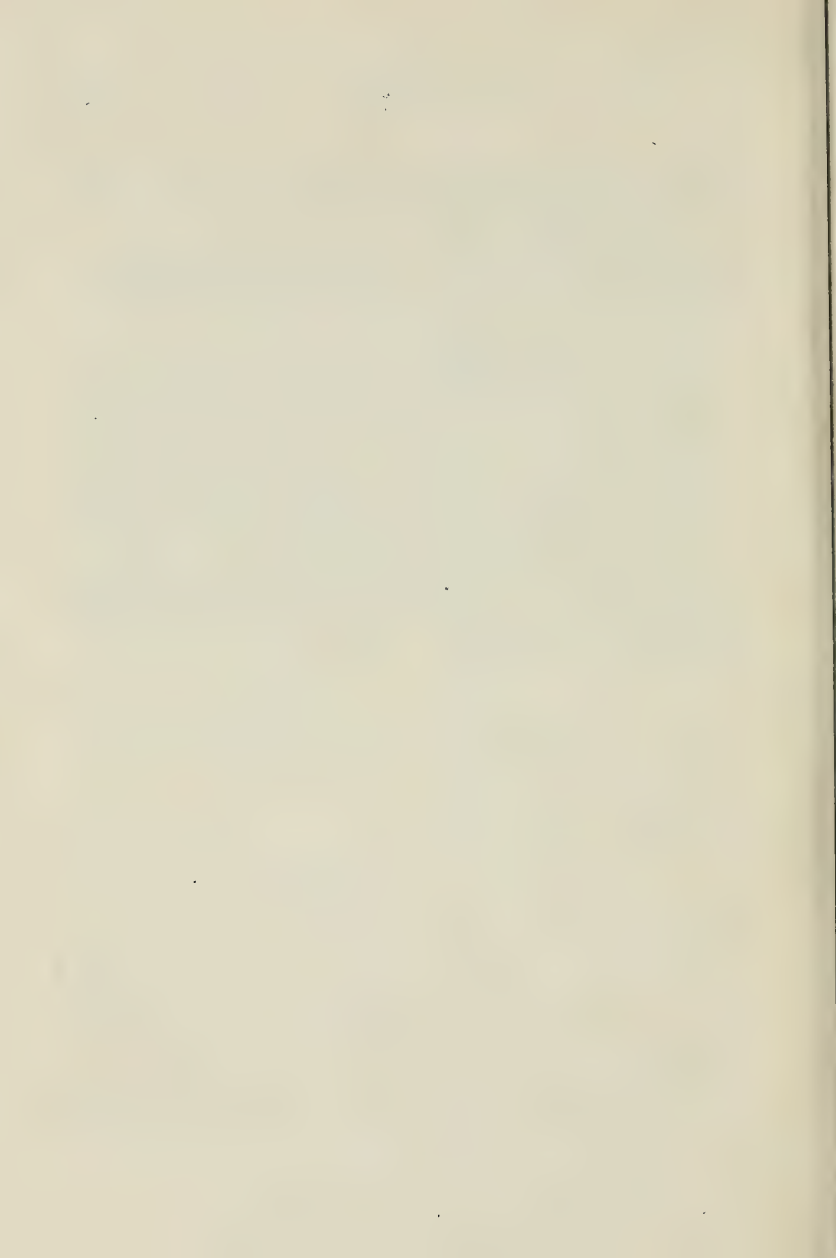


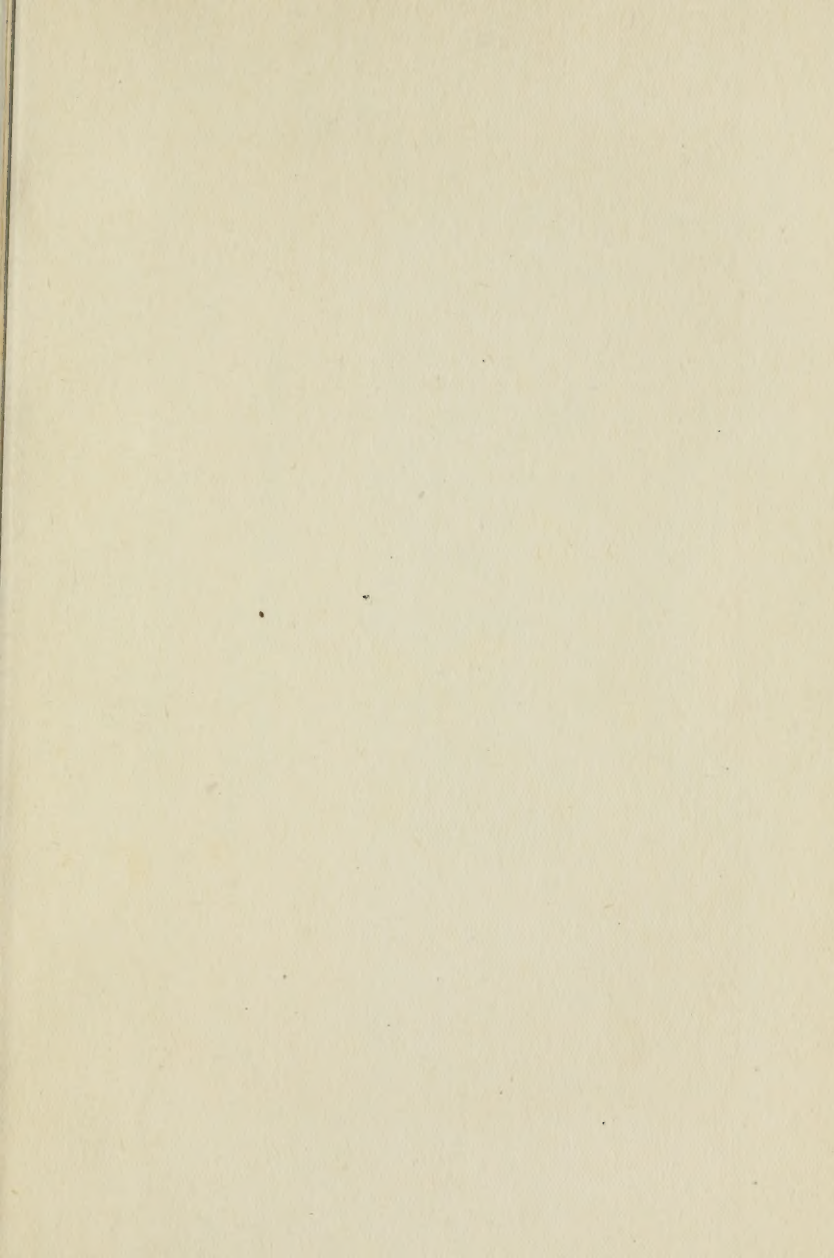
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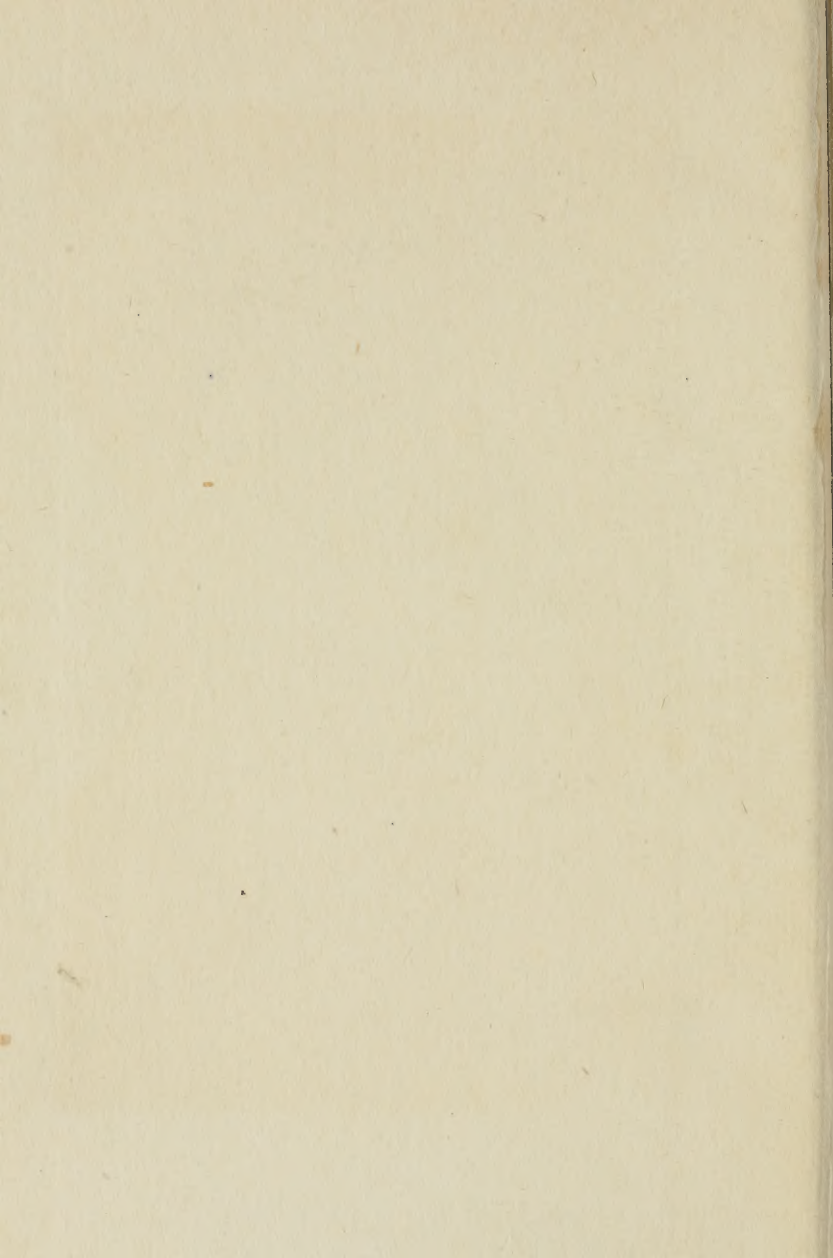
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